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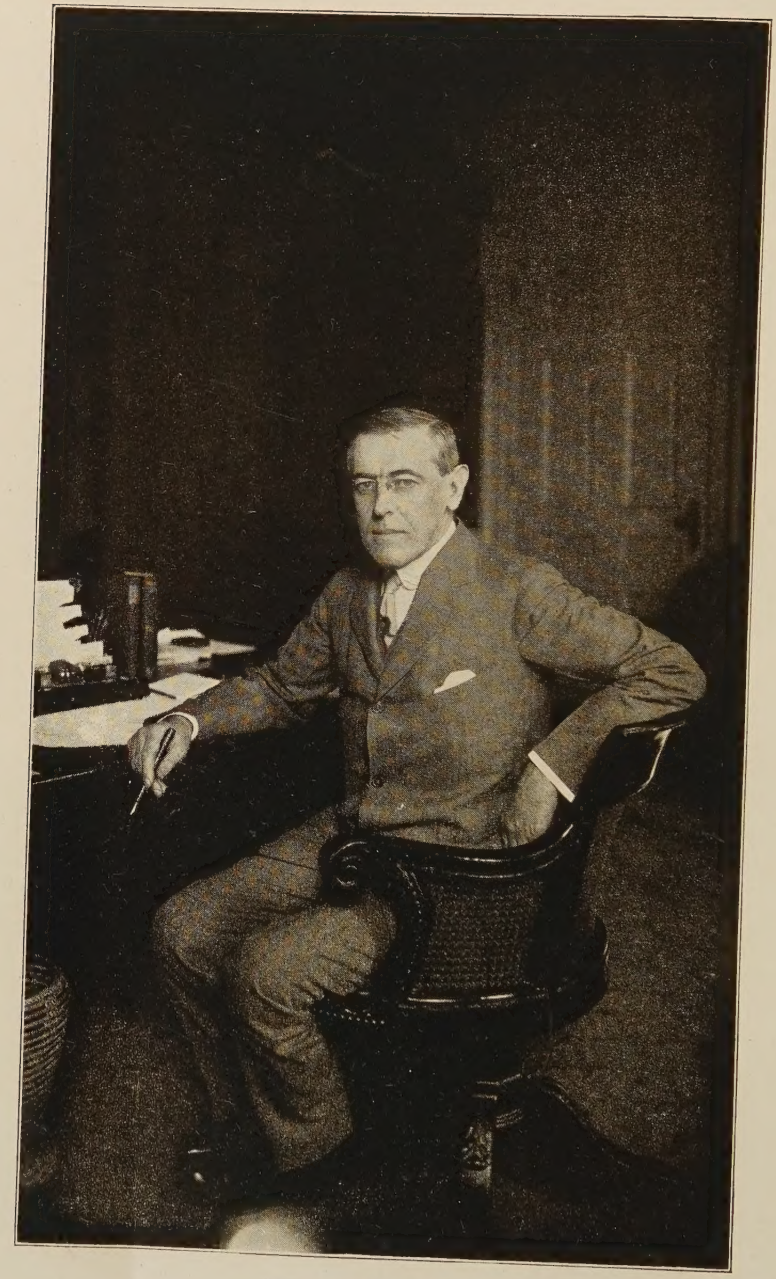

WOODROW WILSON.

Foundation Stones of Success

Edwin Markham, Editor-in-Chief

VOLUME II

Character-Building

(PART ONE)

By

Estelle Avery Sharpe

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Preface

The business of the home and the school is to fit youth for citizenship. The value of the training is to be estimated largely, if not wholly, by its reaction upon civic character. Education does many things, but the supreme purpose of the state in undertaking the education of its youth through the institutions of the home and the public school is the organization of their resources and the development of their powers of conduct, to fit them for their social and physical world.

To accomplish this end, the intellect has received almost exclusive attention, and what moral training has been given has been largely confined to private individual morality. 1. Training based on the individual interpretation of the Decalogue has shown man how to be individually good and has given him the standards which control his private life. But he has not been shown how to be good socially, how to be good in his relations to his fellows: that is, he has not been trained to be just. He lacks the social ideal, the state sense. 2. The intellect has been cultivated almost exclusively, on the assumption that it is the organ of mind. Intellect and mind have been identified, whereas the latter is coextensive with consciousness and, therefore, includes the sensations and emotions as well as the intellect. Only one part of the mind has been cultivated and that the smallest part. The really dominant part, feeling, has been left untouched.

Now, psychologists agree that feeling is the fundamental primary constituent of character; that, in fact, one has character only as he feels and uses the feeling. Intellect, far from being a fundamental constituent, plays only a secondary part. Back of every action is feeling.

An idea only acts as it is felt. The present low moral status is largely owing to the fact that the training of the intellect has no effect upon character—a cause in the domain of intellect not producing its effect in the domain of the sensibilities and the will.

The Colonel George Croghan Chapter, Daughters of the American Revolution, hold that this age of industrialism, by which mankind is knit together as never before, calls for training in social ethics, man's duties and rights in relation to his fellows, and for training of the feelings and the will. They believe that this can be done effectively only through formal teaching. They believe that merely telling a child to be good does not make him good, any more than telling a child to be a mathematician makes him one. In the one case as in the other it needs years of explanation, illustration and practice. It is a truism that the mind through training gives rise to actions which are as truly reflex as those of the spinal cord, that the whole nervous system possesses the power of organizing conscious actions into more or less unconscious or reflex actions. They believe that this power should be utilized in the field of morals. The Jews are a most telling example of its use. Originally a most fickle and unstable people, as the Bible shows, they have become, through constant drilling in their laws, the most stable. Sparta was a drilled aristocracy, a most successful example of Bagehot's "cake of custom." America must be a drilled democracy or fail. Nothing can take the place of moral discipline.

The necessity to-day of formal social training is seen by the most progressive nations. Germany, with that comprehensive understanding of hers as to what constitutes a state and that thoroughness in carrying out her plans, is using in her schools a very elaborate system of civics and ethics. France, realizing that liberty is not a matter of constitution and charters, but a matter of character, and that the stability of the Republic rests

upon the civic character of the people, is using in her schools a similar course. Already, results have shown themselves, not only in the stability with which France has passed through recent crises, but in a marked decrease of juvenile crime.

America has lagged behind in this social movement. But the terrible disclosures of the last few years, the ruthless and open way in which her liberties have been wrested away, the greedy and heartless exploitation of man and opportunity, have created a demand for instruction in home and school similar to that of France and Germany, for it is realized that legislation will be fruitless unless man is trained into ideals and habits of social morality. The demand for this training has a three-fold nature.

1. That the child be trained so that he will not only feel and know what is socially right and socially wrong, but will do the socially right from habit, from second nature.

2. That the gulf between school and home life, and the community life be bridged, so that the child may realize himself as an integral member of society. Unorganized individualism, as a working principle, has broken down.

3. That the child be made to understand the fundamental principles of democratic government and to realize their basic social truth and rightness.

Now, this cannot be accomplished by textbook instruction whose appeal is to the intellect. The appeal, as has been shown, must be to the feeling of the child. The French Outline truly says: "The object is not so much to make the child *know* as to make him *will;* not so much to *prove* as to *move.*" Ethics can be taught, therefore, only by direct personal teaching, by contact of feeling with feeling—feeling kindling itself at the fire of living feeling. Hence the Chapter have not prepared a textbook in social ethics; only suggestive outlines based upon the French course and that proposed by the Moral

Instruction League of England. The burden of apprenticing the child to a socially effective moral life rests upon parents and teacher, who must teach, not in a stereotyped, dry-as-dust way from books, but in a vital and genuine fashion from life itself, interpreting the happenings of the home, the school and the community in terms of moral law and social value. This work on Character-Building simply affords a storehouse of material to aid in this kind of teaching.

But there must be ideas, because work of any moment is the expression of an idea. The present state of public morality is largely due to the presence of false ideas, wrong valuations, and ignorance of the great ends of human conduct. The attempt has been made to formulate in some measure a philosophy of social life that will help the child to come to terms with the world intellectually and afford him "settled and coherent ideals by which to test means and ends."

But lofty feeling and correct ideas are not sufficient for socially efficient living. Character, it has been said, is a bundle of habits—of crystallized instincts, not voluntary activities. He only has character whose association fibres and certain centres have been so developed by constant functioning that they correspond at once to a thought, feeling or desired act, without voluntary effort on his part. The great thing in education is to make the nervous system the ally in right behavior. It is sought, therefore, to imbue the child with a deep sense of social justice and social responsibility through feeling and intellect; and then, to lead him to produce the act, to repeat it, to make it a habit that shall govern his life. The moral life can be developed only through practice. Only by living it can one fit himself to live it. The teacher may talk courage, manners, honesty, the child may feel their truth and beauty, but unless his nervous system is trained to act automatically and habitually in the corresponding action, moral character does not result. Hence much

attention is devoted to methods of forming habits in the various virtues, habits from the earliest years. No one who has to do with boys but agrees with the head master of a famous English school who, being asked the secret of successful training of children, answered, "Beginning soon enough, and not letting Satan get the advantage of us at the start." Asked what "soon enough" meant, he added, "My knowledge of boy life (ten years at Rugby and four years in London day schools) gives credence to the statement that an appalling number of boys are ruined for the formation of character before they are ten years old." Harriet Martineau, whose book, "Household Education," deserves wide study among teachers and mothers' clubs, believed that if the value of early formation of right habits was duly appreciated by the teacher of the child, everyone could be made virtuous.

Immediate results cannot be looked for. Social character cannot be made in a day, social revolutions take time. Luther Burbank says: "By patient perseverance and cultivation you may fix a desired trait in a human being as you may breed a desirable attribute in a plant —repeated applications of the same modifying force for several generations will bring about the desired change." Man must learn the lessons of patience and perseverance and build for future results, relying upon nature's law that to the degree in which each generation is trained to love justice and to work for the common good, the next generation will be strengthened in social intelligence and feeling, will begin to realize social ideals and attain to socialized will.

Realizing that it is a condition that confronts the nation and not a theory—a condition that demands immediate attention,—and leaving to others the discussion and analysis of the nature of the child and of morality, the Chapter offers these lessons in the hope that they will contribute somewhat to the growth of that social idea in the heart of American youth which will make them and

their children's children do their duty more and more, not only as citizens of this Republic but as members of the great brotherhood of man.

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Note: The first three chapters in this Volume, on Infant Psychology and Infant Training, have been prepared for this Series by Jeannette Winter Hall.

Chapter IV, on Faith, is the work of May Engstrom Hoss.

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JEANNETTE WINTER HALL.

CHAPTER I

THE YOUNG CHILD'S MIND: INFANT PSYCHOLOGY

Fragile beginnings of a mighty end.—*Mrs. Norton.*

FIFTY years ago there were no works on infant psychology. Only a few of the most advanced psychologists had thought it of any value to themselves or to the world to study the mind of an infant. The mind to the old school of psychologists was a "fixed substance with fixed attributes which could, therefore, best be studied where it was most highly manifested," *i. e.,* in the well-developed adult. They assumed that even the higher faculties of the mind were present, though dormant, in the individual at birth. This conception made the study of the mind not really a science but a library subject, for the understanding of which the investigator retired to his study, looked in upon his own mind and analyzed his own mental processes.

Infant Psychology a Modern Science

The widespread acceptance of the genetic, or development theory, in contrast to that which considered the brain a fixed substance, has resulted through the scientific study of the infant mind.

Darwin, one of the first to take up this theory of development, believed that the infant mind would present itself in simple rather than complex form. He therefore made a careful study of one of his own children, keeping a record of the mental development, as he noted it in his daily observations. This record became the inspiration of other records of child development, from the study of which scientists have deduced a new psychology, with the nursery as a laboratory, where all the powers of the mind have been caught in the act of first functioning.

Early Investigators in Infant Psychology

The new psychology is thus a real science. Professor Wundt has established in Leipzig the first psychological laboratory for the study of adult mental processes. Here emotions and impulses are recorded and measured, and theories derived and formulated.

Value of Baby Records

Psychologists, recognizing that mothers, rather than fathers, are in the best position to observe the child closely, recommend that the former keep accurate records of the baby's daily activities—records that will furnish valuable material for the scientist to analyze, from which he may deduce the laws of mental development.

Of the many baby records now on file, there are a few very detailed accounts which have been of great scientific value. Among them may be mentioned those of Darwin, Perez, Preyer and Miss Shinn.

The material for this chapter is taken from the record of the writer's own baby, and it has also been substantially corroborated by the above-mentioned standard records.

Observations Must Be Recorded Exactly

Mothers who wish to keep a record, which will be not only of interest to themselves and to their children, but will also be of scientific value, must learn to record things exactly as they occur. They must not permit their mother-love or mother-pride to come in and lend color to the story, nor must they read anything into what they see. Automatic movements must not be ascribed to some inner sensation; reflexes must not be confused with volitional activity. The child must be almost entirely under the care of the mother, and almost constantly under her observation. The one who takes care of the child is the one who sees what the child does. During the observer's absence from the child some new development is sure to manifest itself, but it cannot be recorded unless seen by the recorder herself.

The mother ought also to anticipate and make simple experiments to determine the exact time of the advent of certain functions. Let her move back and forth before

the infant to determine the precise moment when his eyes unmistakably follow her movements; let her call to him from different points to see when he begins to locate sound; let her offer him attractive objects from time to time to see if he can reach out for them. These and other devices repeated over and over until the response comes, will show the exact time of the awakening of these particular powers in the child. To make the task less arduous and the results more accurate, a pencil and paper should be kept at hand in each room occupied by the mother and child during the day. The observation must be recorded when it is noted, for then every detail is fresh in mind. Frequently, it is upon these details that one depends for the value of an observation. At night these observation notes should be collected and carefully rewritten in the record book.

Observation Experiments

The difference between a scientific and a parental account of the same thing may be illustrated by the description of a newborn child as given by Dr. G. Stanley Hall and that given by a fond father. Dr. Hall writes, as nearly as I can remember it: "The newborn baby has a strident cry with the timbre of a Scotch bagpipe. He is shriveled, parboiled, squint-eyed, bow-legged and pot-bellied." On the other hand, a father, although himself a scientific man, looks beyond these plain facts and writes enthusiastically: "The little one has arrived. His voice is as musical as a Swiss yodel. He has a finely formed body, eyes as blue as the Swiss lakes, and hair the color of the autumn leaves." Both men wrote as they saw, yet how different the impression they convey!

The Parent and the Scientist

The value of the observations of any one infant was at first questioned, not only because of the probable errors of observation, but also because, although one might record accurately everything that one child did, the record might not be any criterion of what other children would do, nor of the time of the development of the same function in other children. By comparing many

records, however, it became evident that, while there were variations in time, these variations were insignificant, and, what was most important, it was established that the order of development was always the same. Take, for example, observations made by Darwin in England, Perez in France, Preyer in Germany, Miss Shinn in America, the writer studying an American baby in Switzerland, and note that, with all these differences of time and place and nationality and condition, we find astonishing similarity of record as to when the child "gave his first smile of real pleasure." In the case of Darwin's child it was on the forty-fifth day; Preyer's, the sixty-first day; Miss Shinn's, the twenty-seventh day; the writer's, the thirty-sixth day—all within the first two months, and in every case this was followed by marked mental changes. Tracy, therefore, summing up the observations of many people, says, "Children usually smile before the end of the second month."

Order of Development Always the Same

When the child comes into the world he has available so little of his later endowment that it is impossible to say if he be deaf, dumb, blind, or an idiot. Sensations of a certain kind are felt by the child even before birth, as, for example, the sense of touch and the sense of temperature, but there is neither sense of sight nor hearing. The eyes, although they have been perfectly formed for two months, see nothing because of their lack of experience,—during life in a dark world. Important changes take place during the first day of the child's life. He leaves a world of darkness for one of light; he changes his medium from one of water to one of air, and resents the change of climate by a wail of discomfort. His heart and circulation change from the reptilian type to the mammalian. These are tremendous transformations to be accomplished in a day. If nature fails to make this change of circulation, there results what is known as a "blue baby," with valvular heart trouble. The eyes of the newborn baby are sensitive to strong light, yet he sees nothing. He is con-

The First Day of the Child's Life

scious of the vibration of sudden sounds, but really hears nothing. He can eat and sleep, can grasp, can cry; he is able to feel comfort or discomfort; he can use his arms and legs in aimless motions, and that is about the sum of his accomplishments at the end of the first day.

In a mind so nearly blank as the newborn infant's, even a very slight change is noticeable. By watching constantly, eagerly and untiringly, one may see the wonderful powers of the human mind develop and learn just when, and in what sequence, they appear. Dr. Harris* says: "Our human interest in the child is in seeing his freedom develop. The growth of the infant is first into freedom in the body, and next into freedom from the body."

Even Slight Changes Noticeable

I. DEVELOPMENT OF THE SENSES

The senses are first developed, for only through the senses may impressions of the outside world come into the mind. The first of the senses to develop is touch. This sense, present even before birth, does not, like the other senses, have a special local organ, but has its organs all over the body. In cases where the other senses are wanting, this remarkable sense can, in a measure, take the place of those lacking. The wonderful achievements of Helen Keller, through the education of the finger tips, show how much might be done with the sense of touch if it were developed. During the first few days the child feels the comfort of being snuggled; misses the protecting contact of his clothes when undressed; begins to suck when anything is put to his lips. If his nostrils are tickled he contracts his eyebrows, and he winks when the eyelashes are touched, although he does not wink when a hand is thrust into his face if there is no contact.

The Sense of Touch First to Develop

Let us take a typical record of the development of the sense of touch: At the end of the eighth week the touch of the napkin under the baby's chin was differentiated

*Introduction to Preyer's "Infant Mind."

from all other sensations, sufficiently to cause the baby to open his mouth for the food which always followed. In the tenth week, when his fingers were tapped with the scissors, he stiffened his arm to receive the contact; he took joy in bracing his feet against the bathtub. In the eleventh week, when he felt an object pressed upon his hand, he clasped it. In the sixteenth week he derived pleasure from rubbing his hands up and down on his mother's face. Through the sense of touch the child gets his first idea of self as distinguished from other things. Tracy says: "From the beginning, touch-experiences yield him pleasure and pain, and contribute earlier, and more largely, than any other sense-experiences to the development of his faculties."

Early Touch-experiences

The next sensation to be acquired is the sense of taste. Preyer says it is certain from all observations that the newly-born distinguish the sensations of taste that are decidedly different from one another, the sweet, sour and bitter. His own boy "licked off powdered sugar as he licked nothing else" on the first day of his life. Perez says the sense of taste is slightly developed in the newborn infant. The writer's baby on the tenth day showed a decided dislike to the taste of new rubber.

The Sense of Taste

No smell sense was detected in our infant until the fifteenth week, probably because we failed to make the experiments. Careful tests have been made, however, and Tracy* sums up the results of many experiments: He says newborn children are sensitive to strong odors in the first hours of life. Sleeping children become restless under the influence of strong, disagreeable odors. Even prematurely-born children showed the same results. A child of thirteen days refused certain medicine, being guided by the odor. By the second half of the first year children enjoy the odor of flowers. The writer's baby liked the flower perfume from the fourth month on, but often carried flowers to his mouth instead of to his nose.

The Sense of Smell

*"Psychology of Childhood," page 35.

All higher powers depend upon sensation. "There were no ideas in the world prior to sensation."* We have seen that ideas reach the brain through the sense of touch. To behold the conception of ideas through sight is even more interesting, for the effect of the idea upon the baby is more obvious.

The Development of the Sense of Sight

Even on the first day our baby's eyes were sensitive to light, for he contracted his eyebrows when a bright light fell upon his face. This happened even though his eyes were closed.

During the first week the baby was unable to co-ordinate the eyes in order to look with both in the same direction at the same time. Sometimes cross-eyed, sometimes wall-eyed, sometimes straight before him, he stared all unseeingly at his surroundings.

At the end of the second week the eyes lost their unseeing look and began to rest upon objects. He was able to fix his gaze upon such things as were in his line of vision. The outside world was calling for recognition and in some wonderful way was making its first impression upon the plastic baby mind.

After the third week the passive staring was discontinued. The baby looked,—looked definitely at a bright red waist, then at a gaily-striped hat ribbon, which being above him necessitated his directing his eyes upward, where they rested upon the attractive object. The baby had now made connection with his environment. The world of knowledge was open to him, for he could see. At the end of the fourth week, after looking at one person he looked at another person, and then back to the first. We had been fortunate enough to catch in this act the very dawning of memory.

Making Connection With Environment

A new look which can only be described as a look of intelligence was noted in the fourth week. This look seems to come to infants after a certain number of sense impressions have been made; for it is mentioned also by

*Preyer, "The Senses and the Will," page 119.

Preyer and Miss Shinn. Both these observers record an increased mental activity immediately following this peculiar look. The baby now became more interested in people than in things. Perhaps because people were usually in motion and were therefore more attractive; or perhaps because his mother's face presented itself more often and more intimately than anything else, and thus became familiar and therefore attractive.

The Look of Intelligence

No observer has detected winking earlier than the seventh week. Previous to that time a hand may be thrust suddenly up to the very eyes without causing a tremor, providing there is no contact; but about that time such a movement will cause a slight, almost imperceptible fluttering of the eyelids, and after that a decided winking.

In six weeks' time the eyes and brain have passed from inert, inexperienced possibilities to perfectly functioning organs capable of perceiving objects, of carrying and receiving impressions, and of formulating ideas. The messages are now caught by the organ of sight and telegraphed over the nerve wires to the brain. At this point, when the child sees his mother, recognizes her with joy and flashes the look to her, she receives the thought and returns the message, "You know me." Then a system of "wireless" has been established, and thought-transference or communication of ideas is possible to the child.

Progress at Six Weeks Old

Not only is the newborn child blind to the looks of love and wonder which greet his arrival, but he is likewise deaf to the words of welcome. No sound penetrates to his brain during the first few hours. Three hours after birth our baby started at the sound of an electric bell on the outer wall of the house. The only sounds which infants notice at all during the first few days are loud, sudden sounds. It may be the jarring which affects them. Some children do not hear even such sounds as these before the third or fourth day. There are cases on record of perfectly normal children who do not respond to sound vibrations of any kind for three or four weeks. After

Development of the Sense of Hearing

that time, if the child is not conscious of sound, there is danger that he is deaf.

During the whole of the first month loud, sudden noises caused the baby to cry, indicating that he received something of a nervous shock from them in addition to the impression upon the ear. The unpleasant effect on him caused by sudden, loud sounds, and the ability of crooning, pleasing sounds to quiet his crying, attested the child's power to differentiate between tone qualities, and his ability to derive pleasure or discomfort from them. His first smile came in response to a crooning song; on the other hand, a certain high-pitched, penetrating voice always moved him to crying.

To locate a sound requires a high state of mental development. This ability, however, was detected by Preyer in his boy in the twelfth week, by Darwin in the seventeenth week, while we were not able to discover it in our baby until the twentieth week. The baby's hearing had at this time become acute and discriminating, for only a week later he recognized his mother's voice before she came in sight. He cried, too, when a few days later that same voice took on a reproving tone. Tracy* mentions a child who plainly recognized scolding as early as the fifteenth week.

Locating Sound

All normal children seem to be affected by rhythm within the first few weeks. All of them are interested in music. The pleasure derived from music may spring from either one or both of two sources. It may be the tone, or it may be the time, or it may be the combination, but investigators have yet to find a normal child who is not susceptible to musical impressions. One baby noted by Perez§ showed delight in singing and piano music at one month; another was soothed by rhythm even as early as the sixteenth day. Our own baby stopped crying to listen to singing on his thirty-second day.

Interest in Music

*"Psychology of Childhood," page 24.

§Quoted by Tracy in "Psychology of Childhood," page 35.

II. MUSCULAR DEVELOPMENT

It needs no record notes to inform mothers that an infant's muscular activity begins before birth and is well developed at that time. The first motion of the child is usually felt by the mother four and a half months after conception, and it becomes more and more vigorous with each succeeding month. At birth the child is able to open his mouth when hungry, or at least when food is presented; to stretch vigorously when awakening; to clench his fingers, grasp whatever is put into his hands, and even to bear his own weight from a rod which he holds in his grasp (a power lost after the first few days). He extends and twists his neck when nursing.

First Motions of the Child

After a month's time he has learned to clasp objects and carry them to his mouth. He can also hold his head up several seconds when lying face downwards over his nurse's knee. A large part of the muscular activity of the first month is merely reflex action guided by no desire upon the part of the child. His movements are, however, important aids in his proper growth. One day while he was making these aimless motions, our baby's thumb accidentally entered his mouth,—a convenient opening,—producing a pleasant sensation. The thumb having found its way there once, the act was repeated, because a motion once made is easier to make than a new one. When this accident had taken place a sufficient number of times, there arose a desire for the experience. In the fifth week the child wanted his thumb in his mouth and set about trying to place it there. Purpose was written upon his face, as the wavering, uncertain motions of his hand brought it nearer to his mouth. The intention was apparent and unmistakable in spite of the first indifferent results. After repeated trials the thumb finally found its goal, and the child, with a satisfied sound, began the comfortable sucking. While this act is related as an illustration of muscular activity and co-ordination of muscles, it

Muscular Activity at One Month

is, in fact, an instance of reflex action changing to conscious action, and the process reveals much of the mental development. Memory is apparent, for the child recalls what he has previously done. Desire is evident, for he wants to repeat the experience; he knows what caused it, and how it may be accomplished. A greater advance still, he wills to do this thing, and volition is born.

Mental Process of Thumb-sucking

Our baby could carry things to his mouth two months before he could purposely take them out of his mouth. He could put his hand to his mouth and imprint a kiss upon it two or three weeks before he could throw the kiss to his playmate. He was able to bring his hands together to "pat a cake" several days before he could alternately put the hands together and take them apart, and it required three weeks longer to enable him to co-ordinate the smaller muscles necessary to place the end of the forefinger of one hand in the palm of the other to "pick" the cake.

Co-ordinating the Muscles

III. DEVELOPMENT OF THE EMOTIONS

Emotions are developed after the functioning of the senses. First come the emotions common also to the lower animals, then those found only in the human family and the higher orders of dumb animals, and finally the emotions peculiar to human beings.

The emotion of fear is so primitive that it is found in nearly all animals. This emotion appears in infants before it can be taught, and seems, therefore, to be an instinct,—some remnant of ancestral fear.

Fear

The experienced nurse, while bathing her charge, held him in the bathtub with a strong, steady arm, causing him no apparent emotion. When in the fifth week an inexperienced, trembling hand undertook to perform this duty, a feeling of insecurity was transmitted from the unsteady hand to the child. He cried piteously, showing every symptom of acute fear. At another time, when he was placed nude upon the bed and with no bed-covering,

he trembled with fear and cried until he felt the comforting support of the bed-clothes.

This instinctive fear was allayed and overcome by the child's experience of care and security; but another kind of fear, that born through experience of the relation between cause and effect, came in its place. He feared the sharp scissors after being pricked with them; likewise the sharp corner of the table after bumping his head upon it. He feared noises which he could not understand, although he had not had any cause for such fear. This last may have been a survival of ancestral fear.

Anger

The emotion of anger, common to the higher dumb animals, though not to the lower orders, is the next to develop in the infant. In the ninth week, when our baby was obliged to wait for his food after having been placed in position to receive it, he made his displeasure known by a new cry of impatience. In the fourth month, after having been taken from his bed to be fed, as was the custom, he was for some reason put to bed again without being fed, whereupon he voiced his feelings in a resentful cry, accompanied by a vigorous angry motion of the body. As these displays of anger never accomplished anything nor made any changes in his condition, they were largely abandoned, after experience had become strong enough to operate upon the mind.

Love

The emotion of love experienced in common with human beings only by the highest types of dumb animals, does not manifest itself in the infant so early as fear and anger. Its advent is watched for with peculiar interest by the parents, and its first manifestations are usually noted with eagerness. The danger here is in misconstruing colic smiles and other automatic expressions into actual smiles and love-expressions.

About the end of the second month the baby greeted his mother's approach not only by a conscious smile, but also by excited, happy motions of the arms and legs. It was apparent then that love had come into the child's

life and was ready to be made a factor in his training. In the seventh month his hands reached up to a face he loved and, while love was written in large letters in his eyes, he further expressed it by a gentle stroking up and down the face. From this time on it grew and was transferred to more and more people and to inanimate things.

The emotion, sympathy, is not shared with dumb animals and is late in developing in the human being. We discovered no trace of it before the eighth month. Our baby then gave a sympathetic cry when he heard his mother utter a sharp cry of pain. Darwin marked sympathy somewhat earlier in a child of six months, who cried when his nurse pretended to cry. Another observer cites a case of a child of seven months who "seemed to wish to share his pleasure"; and another who at eight months cried when he saw an older child whipped. The desire for sympathy on the part of the child is shown in the way in which all children appeal to their mothers when in trouble, and by their increased loudness of crying when observed or when receiving sympathy.

Sympathy

The complex emotion, compassion, was not noted in our baby until the sixteenth month. The baby, seeing a member of the family sick and in evident pain, took on a look of deep concern. Somewhat later, when he saw a boy throw a dog into the water, his face was fairly puckered with pain, and his plaintive voice said, "Doggie, water," in a most compassionate tone. That the emotion was real is evident from the fact that the impression was lasting and the event described months after it happened.

Compassion

IV. DEVELOPMENT OF THE INTELLECT

Preyer writes: "Not until the seventh week and the ninth week did I become convinced that my child was actually attentive, since his eyes frequently showed a peculiar intensity of expression in hearing and seeing." Previous to this active attention there is a sort of passive

attention, which we detected in the sixth week, when the child looked at and seemed interested in a swinging ball.

Attention

In the seventh week he stopped crying to listen to the rattling of a box of matches. In the fifteenth week he gave such absorbed attention to a bright silver cup that three people who had come into the room were unable to distract his attention from the attractive object.

The first awakening of memory has been already described under sight and muscular activity. Our child in the fourth week looked from one face to another and back

Memory

to the first, and in this act showed that he perceived two objects and remembered the first while looking at the second. The incident of sucking the thumb, occurring in the fifth week, displayed an even greater advance. There was the memory of a pleasurable sensation, the desire to repeat it, conscious effort to obtain his desire, as the result of volition or will.

It is impossible to fix an idea in the brain until the attention has been awakened and placed upon the object. Memory must hold this impression made by the attention until there is awakened a feeling of desire, before the new and higher power of volition can be exercised.

The power to imitate involves a rather complicated mental process. The child must see the thing done, must see how it is done, must desire to do it himself, and finally must will to do it. Our baby did not reach this stage of development until the eighth month. It was then only an

Imitation

example of immediate imitation, which always precedes memory imitation. He watched his grandfather make motions with his lips, shrug his shoulder and do various similar things, which, one after another, the baby did also. He did not do them except as he watched them done. He next waved his hand and said "By-by" in imitation of another child. From this time on, he imitated many things which he saw done. In the tenth month he picked up a handkerchief and laughingly tried to wipe his nose; and two days later, in response to a request to "wipe his

nose," he took the handkerchief from his mother's hand and imitated what he had seen her do on previous occasions, though he had not seen her do it at the time. Here memory showed considerable development.

Professor Preyer detects no immediate imitation in his child until the beginning of the tenth month, or memory imitation before the eleventh month. Another observer records memory imitation toward the end of the first year. By the end of the second year memory was so well established in our child that he recalled and described an event which transpired six months previously and had not been referred to since so far as we knew. "The second half-year seems to be par excellence the period of the rise of imitation."*

Imitation Begins in Second Half-Year

In all of the experiences thus far related, the child has been gradually finding himself,—learning to separate himself from all other objects and individuals. The first glimmer of this idea of self came to our child in the tenth week, when he braced himself against the bathtub, repeating the act again and again. Later his hand was tapped by a pair of scissors, and he stiffened the arm and hand against the hard object; he must have had some faint idea of his somatic self—his body as separate from this hard object.

At four and one-half months he looked with interest at his own image in the mirror, and in the sixth month differentiated between his own reflection and that of his aunt, looking from the aunt's image to the aunt herself and back to the image. A consciousness of the inner self came to him in the thirty-seventh week. He heard his mother recounting some one of his own acts, and a distinct look of self-consciousness came over his face. This was so unmistakable an evidence of a knowledge of himself as a doer of an act that the mother knew the time had passed when she could safely talk about the baby in his presence.

Self-consciousness

*Tracy, "Psychology of Childhood," page 131.

Another evidence of conscious self was displayed when, having been caught in the act of grasping and overturning a crock of butter, he looked perfectly conscious of himself as the person responsible for the accident. At two years he blushed whenever he found he had made a mistake. At two and three-quarter years he admitted guilt by saying, "I asked God to make me good; and then I was naughty."

A curious and interesting little episode in the fourth month serves to illustrate the beginning of the process of reasoning. Food was presented to the infant, who already had his thumb in his mouth. He wanted the food, but his mouth was full. He began making attempts to remove the thumb, but being unsuccessful, he was assisted. The next day the same thing occurred. After that he seemed to reason that, until the thumb came out, the food could not go in, and with great effort he succeeded himself in removing the thumb, whereupon he seized the food with a grunt of satisfaction. He must have reasoned that his mother's hand was responsible for the cup of milk being out of his reach, when he grasped the hand, drew it toward him and held it near enough so that he could drink from the cup.

Reason

In the tenth month there was a clear case of logical reasoning. The child was held near a window, whereupon he reached for the upper sash and pulled himself up with one hand until he could grasp the sash with the other hand. He then held by both hands until, forgetting or not knowing that it was by his own power that he remained there, he let go and dropped back. He pulled himself up again, but let go to grasp the window shade and fell back a second time. A third time he pulled himself up, retaining his hold with one hand while he played with the shade with the other hand. A really wonderful achievement for a being who, ten months earlier, could not see, or hear, or think.

A Clear Case of Reasoning

The simplest manifestation of the faculty of imagination in our child was noticed at the fifteenth month; then

it was partly imitation and partly imagination which caused the child to swing his kindergarten ball by its long cord as he said, "Tick-tock, tick-tock." But there was more than imitation in the act of pushing his shoe across the table, calling it a "horsie," or in his putting a wee bit of paper on the top of his head and laughingly calling it a "hat." Imagination

The creative form of imagination manifested itself from two years on. It then began to take an active part in his play. Running about with his hands waving above his head, he said, "See the little bird flying." Putting a bit of bread upon his napkin ring, he said, "Leslie sitting on the fence." He next imagined the presence of a playmate who was very often with him. He called her "Mary Daggits," a name of his own for her, "pretended" to take her by the hand, imagining her by his side.

"No one brings into the world a genius of such quality that it would be capable of inventing articulate speech. It is difficult enough to comprehend that imitation suffices for the child to learn a language. Heredity plays no part in it."*

The child communicates his first sensations and his instinctive wants by means of cries which indicate clearly his needs and convey to a discriminating ear the message which he sends. By the end of the second month we were able to distinguish a hunger cry, a cry of impatience, a cry of pain, and a sleepy cry, besides one used to call for companionship. By the end of the second month the universally-used syllable "goo" was adopted just as an expression of comfort and well-being. Later this syllable became "agoo" and "gagoo," and always testified to his happy frame of mind and general satisfaction. Language

At the beginning of the sixth month he must have understood the significance of the word "baby" as applied to his reflection, for in answer to the question, "Where is the baby?" he looked directly at the mirror in which he

*Preyer, "The Mind of the Child," page 216.

was reflected. He very soon understood what "dinner," "mamma," "papa" meant, and to appreciate that "gone" meant the absence of a thing, inasmuch as he stopped crying for papa when told "papa gone," and ceased to throw down his toys when told "gone," knowing they would not be given back to him. In the thirty-seventh week the command "no, no!" would cause the baby to hesitate to continue the act forbidden, and in the fifty-third week would prevent its accomplishment altogether. Words now were rapidly acquired. At seventeen months he used, correctly and independently, two hundred and thirty-two words.* At two years he had acquired six hundred and seventy-five words. At the age of six the child used correctly two thousand six hundred and eighty-eight words§ in addition to inflected forms and the names of persons and places. The language development in this case was somewhat earlier than the average, partly because of natural aptitude for language, but particularly because of the method used in presenting language.

The Process of Word Acquisition

The record of the progress of word acquisition and sentence-building shows that this baby's language developed in the same order as the race language was developed, *i. e.*, first signs, then words of exclamation, followed by words where sound imitates the thing described, these being in turn followed by nouns, verbs, adjectives, adverbs, pronouns, then conjunctions and prepositions. Tracy,† in his chapter on Language, shows a similar order of development and a similar curve of acquisition in all the children, though the observations had been made by many different people.

Order of Language Development

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*"Child Study Monthly," Vol. 2.

§"Journal of Childhood and Adolescence," January, 1902.

†"Psychology of Childhood."

CHAPTER II

INFANT TEACHING

Delightful task! to rear the tender thought,
To teach the young idea how to shoot,
To pour the fresh instruction o'er the mind,
To breathe the enlivening spirit and to fix
The generous purpose in the glowing breast!

—*Thomson.*

IN THE progressive unfolding of the infant mind during a period of a few months, we see repeated the history of the development of the race through a period of unnumbered years. That the parallel is not exact is explained by the fact that nature, after many repetitions, learns to take short cuts and to leave out some of the steps no longer necessary in the process.

Development of the Child Repeats the Development of the Race

We see the baby living a seemingly aimless life, during which time his sole business is physical growth and amusement; his language is one of grunts, signs and cries, and his whole existence is for himself alone. He originates nothing; he imitates anything which presents itself, and likes not new things but the same things repeated over and over again.

The progressive development of the mind suggests a progressive education. The nursery method of child study has revealed, too, the order in which the mental powers function and therefore the order in which they may be cultivated and further developed. Thus have been found a key to infant education and an understanding of the very early age at which a child may be trained and taught right habits.

Progressive Education

It is evident that up to the sixth year the infant is a creature of impulse, of senses and emotions; not original, but imitative; not reasoning, but emotional, and withal a rank little egoist. During these first six years the parents are almost the sole teachers of the child, but after that time they divide their influence with the school teacher, the playmates and the general environment.

The almost blank condition of the child's mind upon his arrival gives one courage and energy to develop within him day by day the foundation of those qualities which we desire him to acquire. Dr. Karl Lange says: "The knowledge which a well-trained child of six years has acquired surpasses in value the acquisitions of any student during his university period." When we realize that an infant may actually acquire a habit in the first eleven days of life, so that he will cry for that which he misses, the duty of beginning our training on the first day of the child's life becomes an imperative one.

Begin Training Early

The child has no precedent when the mother or nurse takes him in hand. It rests with her to permit him to do only those things which she wishes to inculcate as habits. It is as easy for him to learn right habits as any other habits, with the advantage that right habits never have to be unlearned.

I. TRAINING THE SENSES

Only through the senses can ideas reach the brain. Upon sense activity, then, rests all mental development. These sense activities may be stimulated by the presentation of the right material at the right time and in the proper sequence.

Education of the Sense of Touch

The sense of touch, which functions even before birth, is very soon capable of education. The baby, from the very first day, may be trained to appreciate gentle handling, dry clothing and proper position. When he has learned to grasp things and to hold them in his hands, he gradually learns the forms and qualities of these ob-

jects. As he grows older, he differentiates between soft and hard, rough and smooth, round and square, and many other forms and qualities. A child should be allowed to handle certain objects which have been chosen for him because of their forms and qualities: soft kindergarten balls, hard kindergarten blocks, boards with different shaped holes in them, etc.

Much might be learned through touch unconsciously in babyhood which otherwise must be learned with some difficulty later. The remarkable results obtained by the Montessori method of teaching are in part due to the attention given to the sense of touch. In this system even the letters of the alphabet are taught by touch instead of by sight.

The Montessori Method

The sense of taste is especially susceptible to training, and "that right early." What a person likes or dislikes in later life depends very much upon what he has been trained or permitted to enjoy in infancy. Also the health of an individual all through life depends so much upon proper nourishment that no small responsibility rests upon parents in directing the child by the sense of taste to prefer those foods which build up the organism. Upon the restraint of appetite also hangs so much of the moral side of life that the child should learn self-denial in food and drink indulgence before he passes out of his babyhood.

Parents frequently give little thought to what it is wise for the child to eat, thinking only of what is pleasing. It is true that certain digestive juices flow only upon the stimulus of appetite, which makes it important to like what we eat, but that is different from eating only what we like. By feeding the child a little of each kind of food which it is desirable that he should like, we soon teach him to like them all, except in the case of those things to which he has a positive repugnance.

Training of the Sense of Taste

When a child wilfully turns from his food, instead of tempting him to eat by giving him something of which

he is especially fond, let him go without anything. The logical thing to do is to make him go without food until he has an appetite. Have no fear that he will injure himself by going too long without food; only be sure that he goes quite without. When Nature has done her work, he will be hungry enough to eat what is set before him. Children are frequently notional regarding their food if they are early permitted to choose what they will have. A boy who had a freaky appetite became anaemic. The physician arranged a course of feeding to correct this, but as the boy did not like these things and declined to eat them, he continued to eat as before until St. Vitus dance came upon him. He was then refused the food he demanded and was told he could eat what was prepared for him or nothing. Before long he was eating and enjoying a mixed diet that in time corrected his difficulty. The inconvenience and mortification of being the victim of children's whims of appetite are so apparent on every side that we need not dwell upon that phase.

Do Not Allow Freaks and Whims of Appetite

The child who learns willingly to eat what is best for him because it is best, and refrains even from what he likes because it is not for his good, will have a fine foundation for abstinence from the passions and appetites which lead to wrong living in adult life.

In the city child the training of the sense of smell is a difficult task. The child's natural right is a country environment, where his organs of smell become accustomed to the fragrance of the violet and the rose, the perfume of the new-mown hay and the fresh-cut clover. One who has never inhaled the sweet breath of a spring morning in the country can derive slight mental conception from much of the language of poesy. What does "fragrance-laden morn" mean to one so deprived of his rights? Much is being done to take the city child of poverty to the country for a taste of nature, but there is need for more effort here.

Training of the Sense of Smell

Teachers find pupils often lacking in appreciation of

poetry and descriptive prose. May it not be for want of any image in their minds that corresponds to the description?

The evidence that babies, even by the end of the first month, are soothed by gentle tones and are disturbed by harsh, discordant sounds, locates the time at which the hearing may be trained. The child's sensitiveness to time and tune may be used as a factor in soothing and resting him and keeping his surroundings harmonious. In a discordant atmosphere a baby either cries or frets or he becomes hardened to such an environment,—in either case a misfortune. The best talent and the best disposition that can be secured in an infant's caretaker is not too good.

Training of the Sense of Hearing

Use the child's inherent love of music and rhythmic motion as a soothing influence during the first half-year, and as a teaching medium from that time on. A poem in simple rhythmic measure recited innumerable times reaches the mind of the child and makes an impression before he understands. At two years the baby may learn many little songs and verses which contain words familiar to him, if they are given many, many times. We ourselves become weary of these repetitions and forget that the child loves and learns by them. Sing to him, then, if you can, simple melodies with simple words. Motion songs, if they are good ones, are valuable, for they combine tone, time, thought and motion. One little girl, whose mother followed this plan, could sing half a dozen little songs at two years, having memorized verse after verse and being able to carry the tune perfectly. Her mother believed that she was not more musical than the average child, but that she had become impressed with music by hearing these songs again and again throughout her infancy.

Love of Music and Rhythmic Motion

Mrs. Sackville Stoner and her child's nurse repeated Latin poetry and Tennyson's "Crossing the Bar" to her baby in the cradle, beginning when the child was six weeks

old, with the remarkable result that the child at the tender age of one year could scan the first ten lines from Book I of Virgil's "Aeneid" and repeat "Crossing the Bar." At five years, she recited intelligently the whole of the "Battle Hymn of the Republic." Mrs. Stoner feels that Winifred's love and appreciation of poetry dates from the mental impression derived from that early listening to the stately measures of "Crossing the Bar." The secret of such teaching is, few themes often repeated.

Remarkable Results of Early Teaching of Rhythm

In his fourteenth month the writer's baby supplied the italicized words in the little song which follows:

"Hush! be still as any *mouse,*
There's a *baby* in the house,—
Not a *dollie,* not a toy,
But a laughing, crying *boy.*"

At that age he also knew and supplied words in

"Baby bye, here's a fly,
Let us watch him, you and I."

At fifteen months, as he sat in his carriage, a fly alighted near him, rested a moment, then flew away. He was disappointed when it left, and said in an aggrieved tone, "Fly gone." Three days after this incident, when his mother began the song, "Baby bye, here's a fly," he protested, "Fly gone." The mother replied, "Yes, the fly is gone," and recommenced the song, but was again interrupted with an emphatic "Fly gone!" This was repeated until the child was on the verge of tears, when it was discontinued. It is very plain that the baby understood the song, and that it contradicted his certain knowledge of the "goneness" of that fly.

The Baby and the Fly

The child enters upon the animistic period at two years. He endows everything with life and personality. This thought should be kept in mind in telling stories. The little lambs can express their wants in words without doing violence to the child-mind. At four, he enters the myth period. Dr. Hodges in "The Child and His Religion" pleads for teaching in harmony with the child's

Hints to Story-tellers

IN THE PEACEFUL WORLD OF NATURE.

natural interests. (Read the "Polly Flinder Stories" to the little ones.)

Stories told to little children, if they are well chosen and well told, need neither interpretation nor added moral. Even babies object to a story told for evident corrective purposes. A child of five or six who had been disobedient was taken upon the father's knee, and the father began, "Once upon a time there was a little boy"; but before he could continue, the child in a weary tone went on, "who didn't mind his papa." The father, caught in the act, said quickly, "No, this was another boy," and the child's interest revived.

Stories for Corrective Purposes

As soon as a baby has really learned to see, he is amused by a swinging ball or other swaying object. At five months a child enjoys the waving of branches, and the whole panorama of the outer world. A baby who always became weary and fretful when left in a court where his view was a stone wall, grew happy and contented when his carriage was wheeled into the open garden with its wider view and its wind-moved objects. Children are not only healthier for being out in the open; they are also happier. The sight sense is at the same time cultivated by the practice of looking at nature's beauties at long and short range.

At two years, or even earlier, pictures are an important feature in child-training, but they can never take the place of the real objects of nature in their value. Pictures, to interest little people, ought to portray something within the child's experience, such as babies, children, animals, houses, cars, etc. It has been discovered that the pictures first presented should be simple in composition. Outline pictures are preferable for the young child.

Training of the Sense of Sight

The objects themselves, however, are of far more interest and of far greater value than the pictures can ever be. In your walks with the little child, train his eyes to see the miracles of nature. Call his attention in the spring to the bare branches, and tell him why they are bare;

show him later on the swelling buds, make some story for him of the Mother Tree, her seed babies, and the leaf helpers. There is a great waste of good teaching time if the child is wheeled or led about without having his mind directed to observe the wonders that surround him.

Train the Child to Observe Nature

Mrs. Stoner* quotes the work of the Reverend Mr. Witte, who told his little son the "history" of a loaf of bread as he ate the bread at the table, and described the growth and development of various forms of nature while he walked with his boy. She also tells how he taught the child about the birds; how, for instance, they care for their little ones; how these winged workers destroy moths that would kill our trees and deprive us of fruit, and how they free the world of troublesome insects. Babies who are taught to see the beauties and wonders of insect life have no fear of them nor dislike for them.

II. DEVELOPING MOTOR ACTIVITY

We have seen that all ideas are carried to the brain through the senses; but "sensations exist for the specific purpose of inciting us to action."§ It is not enough to feel, to see, to hear; the individual must do something or the sensation is valueless. It is the universal rule that "the man of action bears away the prizes of life."

Sensation Alone Is Valueless

The development of the muscular system is first secured by the seemingly aimless motions of the infant. This must be furthered by clothing which permits of free action, by toys which may be shaken, balls which swing, and dolls that rattle. At first it is only sensation that causes movement, but later memory will cause it. First, the child reaches for what he sees; later he searches for what he wants, which is a great step in advance.

Only through muscular movements can the infant express himself. True, not all of his motions express ideas;

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*"Natural Education," page 69.

§Halleck, "Education of Central Nervous System," page 209.

indeed, none of his early motions are more than reflex action, and yet an authority tells us that the only evidence of the existence of will that we can find in the infant lies in his muscular movements. Later, when a child imitates, he wills, and then, as the next logical step, he expresses this will in motion.

In training the young child, then, it is important to see that the sense organs have transmitted the right image, and further that the child has opportunity to act upon the idea received. For example, if an object is offered to a child and his hand goes out to it, that is the logical motor impulse, and it should be followed out. This does not mean that a child should be allowed to handle whatever he sees, for some things are for sight and not for touch. Play develops the motor centres better than anything else. Here the child is in a world where things are his and he can act out what he feels. Halleck says further that the muscular activity following a thought is of such importance that the brain must always remain inferior where the doing does not follow the thinking.

Value of Muscular Movements in Character-building

A child of three sat upon the porch steps with his wagon before him, scarcely moving. His mother, after watching him for a time, went to him and asked him what he was doing (a poor word to express his inactivity). He said, "I am playing I am the grocery boy. I go to the corner with my wagon and get the things, and then take them to the houses." This was his game, all played in his mind, for his body had remained stationary all the time. Fearing that he would develop into a dreamer, content to think and not act, he was accompanied up and down the street to do the grocery act, and for some time he heard no more stories, and was shown no more pictures. Instead, he was given a hammer and nails, a ladder and paint brush with water for paint, a wheelbarrow and a tricycle, and so was taught to put his thoughts into action. A younger child in the same family, who was a bundle of motor activity, did much to excite action in this dreamy

Putting Thoughts Into Action

child. Even little children must do things, "not dream them all day long."

In general, however, ideas naturally produce action. It is plain, then, that to induce right action there should be an absence of wrong ideas. The prominence given to crime and wrong in our daily papers produces daily a new crop of the same kind of wrongdoing, while the record of heroic deeds incites many to similar action. This is the scientific basis for the fact that forbidding one to do a thing makes him desire to do it. The mental image of the act mentioned seeks to find expression in the actual doing of it. Here is also the explanation of the harm done in exciting a child's pity without inciting him to action for relief. Froebel says:

Right Ideas Induce Right Action

"Seek to shape outwardly
Whatever moves the heart of the child,
Because even the child's love can decay
If not nourished carefully."

III. EDUCATION THROUGH THE EMOTIONS

Through the emotions the infant receives a different kind of nerve stimulus from that derived through the senses. The emotions seem particularly the avenue through which the child may be taught his line of correct action. Fear and love seem to be nature's corrections.

The right kind of fear is a first aid to parents, for it prevents much wrongdoing and obviates many accidents. It is a pity that parents by over-anxiety for the child often rob him of this natural educator. After a child has been told not to touch a hot teapot because it will burn, he should be allowed to touch it if he persists, thus to learn the truth of the statement, acquiring thereby a wholesome and protecting fear of "hot things that will burn."

The Right Kind of Fear

Fear is but a primitive emotion, someone objects. True, but the child in his infancy is a primitive being and most

susceptible to primitive influences. When the baby insists upon having the scissors, let him feel their sharp points pressed upon his hand, as you explain they "hurt" the baby. If he cries a bit, no matter; he has learned something which will save him some real hurt, for he is being taught not to want things which mother says "hurt." This is the natural method of teaching through fear.

Preyer says: "Fear, too, is one of the right teachers during childhood, and if it were not too often called forth by ignorant persons needlessly and ignorantly just for entertainment with no educational purpose, assuredly a much larger proportion of people would be less easily thrown into a fright by trifling occurrences than is the case now. Courageous mothers have courageous children because by their conduct they exercise an educational influence."

There is a wrong and quite unnatural use of the emotion of fear which does not teach but undermines teaching and harms the child. Unwise mothers and nurses sometimes frighten children by talk of the "bogy man," by shutting culprits in dark places which the child peoples with innumerable "bogies," and by telling the little ones unwise stories. These things are neither corrective nor educative. They are deadening and destructive of faith and courage. The child should fear only that which is harmful or injurious. For all else he should have a brave spirit.

The "Bogy Man"

The emotion of love is the second great teacher. "If ye love me, keep my commandments," applies to little people in relation to their parents just as well as to adults in their relation to Deity. The children, too, should be assured as we are, that "Love never faileth."

Love as a Teacher

Through whatever the child is called upon to pass he must feel the support of this unfailing love. The child must never be told that if he is naughty mother or father will not love him. He must feel that love is a never-varying quantity. The parents may be sorry, they may be

grieved at the deed, but still love the doer. This power of love often melts a naughty child to submission when nothing else will. A child of six or seven once refused to do something requested by his father, who left him to think it over. When the father returned the thing was done, and the father said, "Son, I am glad you have obeyed me." The boy burst into tears, saying as he looked toward a picture of the Sistine Madonna, "The picture made me do it." Something of the mother-love in the Madonna face had melted him and made him wish to obey.

Mother-love in the Madonna Face

Parents who rule the child through natural fear and divine love build something into a character which will govern itself later. They forge, too, a bond of union between themselves and their child that even the storm and stress of the adolescent period cannot break. It would prevent many a shipwreck if the storm-tossed youth could only feel that in the love and sympathy of his parents he had an unfailing haven of refuge.

Sympathy and compassion are emotions which must be cultivated and expressed in action. The care of household pets, feeding the birds in winter weather when seeds are scarce, doing kindly acts in the home, all cause the growth of sympathy and kindness. But to excite compassion through stories and provide no outlet for the expression of the emotion in activity, is a waste of opportunity.

Awakening of Sympathy

The first lesson the child receives in sympathy is that exercised toward him by the parents. That his heart calls out for it is evidenced by his appeal for sympathy when he is hurt. Trumbull thinks that "in no other way can the parent gain such power over his child for the shaping of his character and habits of life as by having and showing sympathy with the child." Take time, then, to hear the little story, the tale of experience, the recital of difficulties, and give your sympathy if you wish to cultivate the same emotion in the child. Put yourself in his

place, laugh with him, cry with him, enter into his interests, his joys and his sorrows.

The first step toward sympathy is the desire to be helpful, which can be fostered by accepting proffered help from the child whenever it is possible. Let the little one carry the package if he wants to, or get the towel for the baby's bath, or run for papa's slippers. These little acts of helpfulness are the motor expression of the awakening sympathy. They will educate him to feel the necessity for doing something when he feels sorry for another. The kindergarten emphasizes this idea but it should have found a beginning before the kindergarten age.

The Desire to Be Helpful

IV. FIRST STEPS IN TRAINING THE INTELLECT

We have noted that the first sign the baby gives that the senses are functioning usually comes in the form of attention to a bright object. It is through attention that impressions are deepened. When the child, even the tiny baby, has his attention fixed upon any harmless object, permit that attention to be undisturbed. Make it a rule in the family that the baby's attention is not to be distracted from this, that and the other thing, to interest or amuse the other members of the family. A mother who is continually calling a child from his occupation or his play to do something else, will wonder later why her child has no power of attention. The power of concentration in later life depends upon the proper training of the power of attention in the little child. Parents sometimes punish a child for lack of obedience when the real difficulty is lack of attention. Before making a request or giving a command, secure the child's attention. It is much easier then to make an impression that will lead to motor activity in your favor.

Training the Power of Attention

Compayré* says: "Real attention will develop more or less rapidly in proportion to the care that is taken in

*"Development of the Intellect."

helping the child to form a habit of receiving these dominant impressions which hold and captivate the mind."

Training the Child's Memory

Memory follows close upon attention, depending upon it for the impression. Professor Baldwin calls a memory "a copy for imitation taken over from the world into consciousness, a device to nullify distance in space and time." An object must be perceived before memory can retain it, and must be remembered before it can be imitated. "The mental copy seen, heard, remembered, is set up and aimed at, and we have imitation, the 'sword of mind.'"* For the teaching of facts we must have memory. Upon this faculty we base our training in morals and manners—the training of the will and the development of reasoning.

Memory Developed Through Interest

The first exercise of memory follows strong emotions of pain or pleasure. The baby remembers the mother's face because it brings him comfort. He remembers his food because it gives him pleasure. A thing which hurts is remembered because of the pain felt. If we wish the child to remember a thing, we must act upon the principle which underlies these facts: First, secure the child's attention through his interest. Interest intensifies the impression, memory is awakened. The difficulty often experienced in securing and holding a child's attention is due to the mistake made in trying to interest the child in something foreign to his experience instead of presenting the idea by means of a subject already of interest to him. Where interest and attention work together the mental impression is deep and lasting.

First Steps in Training the Memory

Memory is easily cultivated only in childhood. The training may be begun in earliest infancy by carrying on the daily processes of life always in the same way. Later, in presenting language, if the same word is used always for the same object or the same process, the word is soon remembered in its right connection.

The repetition of rhymes already mentioned is a fine

*"Mental Development," page 290.

exercise for the memory, as shown by the results achieved by Mrs. Stoner. The memory of unpleasant results following one line of action and of pleasant results following another line of action, is one of the strong aids to discipline. To secure this aid, however, the parents must be uniformly consistent in their method of treatment, or the child will not have an accurate and clear-cut image to remember.

In teaching the young child one must keep in mind the fact that when the brain becomes weary it is difficult to hold the attention, and when the point of fatigue is reached it is almost impossible to make an impression that will be retained in the memory. Children under six weary quickly. They cannot, therefore, be held long at one thing. Proper weariness is advantageous, for it calls for food to build up the worn-out material and sleep to recuperate the body and mind. It is only when weariness reaches the point of fatigue that it is dangerous.

The Child's Brain Wearies Quickly

Halleck* says: "Memory is directly dependent upon nutrition." Now as imitation depends upon memory and will depends upon imitation, we find that the highest power of the mind depends primarily upon the proper feeding of the child. If, then, the child's nutrition is disturbed, allowance should be made for lapses in memory; and instead of attempting further to impress the memory, try first to correct the faulty nutrition. Halleck says, too: "If a person lives on a skim-milk diet he will think skim-milk thoughts." The greatest activity of memory is exercised between the ages of about six and twelve, but the foundation for this activity is laid before that time.

The least careful of observers has noted the child's tendency to imitate. With reasoning imperfectly developed he learns almost entirely through imitating the impressions carried to his brain through his own senses and

The Process of Imitation

*"Education of Central Nervous System," page 73.

emotions and through the activities of others. He copies whatever he sees and hears without discrimination. It is futile to attempt to teach the child anything by precept without demonstration in his presence. If the child is to be a good child he must have good copy to imitate. Everybody who forms a part of the child's environment is furnishing this copy. Tyler* says: "The child is exceedingly impressible. Hence the surroundings of the infant go far to determine the adult character." This is a fact worthy of consideration in securing attendants for the infant. The initial education of the will is through imitation, and just as a tadpole cannot make a good frog unless it has first been a good tadpole, so a child cannot have a well-developed will unless he has been first a good imitator.

Good Copy to Imitate

Preyer says, in substance, the first sign of will is muscular movement, and the first muscular movement which expresses will is an imitation. A muscular movement which expresses will must have an idea back of it, and infant ideas come only from observation and imitation. The profound relation between motor activity, imitation and will thus becomes apparent. If we felt this interrelation more keenly we would exercise much more care in providing for imitation that which will make right impressions, thus eliminating harmful impressions. Preyer considers this the principal educational problem of the nursery and the point at which the greatest failure is made.

Imitation and the Will

The process of imitation goes on through life. Even original thinking and doing must be based upon imitation. Quick imitation of constantly changing movements is an exceedingly fine exercise for the mind. The game of "Do as I do" brings this power into play. A suggestion which is imitated really modifies the brain matter, and if the same thing is repeated often it makes a deep

*"Growth and Education," page 128.

path in the brain matter.* As the will depends upon the power of imitation and follows closely upon it, the subject may be further discussed in this connection.

So important is this function in the adult's life that it is practically the measure of his efficiency. The lack of will-power leaves the individual the prey to every passing influence. Untrained will-power produces the obstinate, stubborn personality; the strong, well-trained will, governed by the inspiration of a high ideal, makes the powerful altruist.

Training the Will or Volition

The child's will must not be allowed to become strong without guidance, nor to become weak through too much guidance.

It is not necessary to break a will to secure obedience, it is far better to bend it. Compelling the child to overcome difficulties is one of the best ways to educate the will. Put something within the baby's reach that he can secure only with some difficulty, and then let him struggle to get it. Never allow a child to secure his ends by crying for them or teasing for them, for it misdirects his will. Let him early learn that whenever he wills to do a right or feasible thing, you are ready to assist his effort to secure it, but whenever he wills to do a wrong or harmful thing, your efforts are in the opposite direction. While the crystallizing of the will comes after the fourteenth year, and is really the work of the adolescent, the years of childhood before that determine the habits and the conscience, furnish the mind with all the material for the final building of the will, and also decide its calibre.

In the education of the child's will-power parents must keep ever in mind that their problem is to strengthen, and not to dominate the will; to plant in the child the power to choose rightly, and then to will to do. To force one's will always upon a child, to compel obedience without reason, to exercise authority simply by power, gives

The Child's Will Must Not Be Dominated

*See Halleck, "Development of the Central Nervous System."

that child a weak will, not a strong one. The child who has always done right because he had to do it, but has never been taught to want to do right, is a fit subject for any influence stronger than himself after he leaves the home government.

The Method of Choice

One of the best ways of training the will is the method of choice. The child is given his choice of two alternatives. He may not like either one, but he must choose, and having chosen for himself is likely to make no complaint. To tell a child he cannot do a thing and then make it impossible for him to do it, does not strengthen his will or assist his judgment. For example, a child of three years asked to go to play. He received permission with the admonition to wear his rubbers. "I don't want to wear rubbers," said the child, "I don't like rubbers." There were two paths open to the mother. She could command that the rubbers be put on at once, or she could use the choice method, which she did, saying: "Very well, you need not wear your rubbers; you may go out and wear your rubbers, or you may stay in and not wear your rubbers. You may choose." The child said stormily, "I'm not choosing"; then more gently, "Now, I'm choosing"—and then after a moment's thought he announced slowly but with decision, "I'll go out to play with my rubbers on." He then went happily to his play. The principle illustrated in the above incident can be used very frequently and it will avoid an immense amount of friction.

Choice Removes Conflict and Friction

The child who is not willing to put away his toys need not be forced to do so, but he should be made to see that it is better to do so. One active baby of two years sat for an hour in his father's chair without complaint because he had chosen to do that rather than to pick up his toys, but he picked them up very willingly afterward, for he had learned how much easier that was than the alternative.

The parent who has never before tried this method will be rejoiced to see how much opposition and conflict it

removes, and how it strengthens the child's conscience and the exercise of his will. In most of the situations which confront the adult there arises the necessity for a choice between alternatives. The habit acquired in childhood is of priceless value. Stout* says: "The position of a person deliberately making up his mind which of two courses he will pursue, is perfectly unique. There is nothing else analogous to it. And certainly, we can find no better word to indicate its peculiarity than Freedom."

The Habit of Choosing Between Alternatives

There cannot, however, always be opportunity for choice. There are times when the child must do the things commanded and nothing else. He must learn to do it because he has a duty to perform, just as older people have to do things, whether pleasant or unpleasant, because duty demands it.

As soon as the baby becomes conscious of himself—sometime in his second year—he can no longer be made the plaything of his elders, nor can he be laughed at and discussed in his presence without serious detriment to him. He is now an individual, is conscious of himself and already feels his own importance; but to draw attention to the baby's acts, to laugh at his witticisms or extol his successes, gives an undue exaggeration to them in the child mind and emphasizes his egoism. When he can do something to make some person happy, when he can contribute to the general enjoyment along with others, to call attention to it emphasizes service; but when the act is done to "show off" it merely ministers to self-love. Up to the third year, the baby has been acquiring freedom within himself. From that time on we must further the process by which he gains "freedom from himself."

Egoism

Children often realize their own individuality before their parents do, and they resent constant suppression. Parents think only of what the child will be; he thinks of what he is. A child fell down and cried lustily. His

*"The Groundwork of Psychology," page 239.

mother, wishing to help him to be brave, said: "Jump up; it did not hurt very much." He looked quickly at her and replied, "But I can feel the hurt, and you can't." This child fully realized his own individuality and that his was the sole power to judge of what he experienced.

This individuality must be respected but not emphasized. The child's questions must be received with consideration, even though in the parent's eyes they are ridiculous. His judgments must be trained rather than suppressed, for he is trying to learn. His questions are not only his opportunity, but the parents' opportunity also. It does not take many rebuffs to teach a child to go elsewhere for information. When questions are presented they may be so answered as to give the desired information and yet permit the child to keep his self-respect.

The Child's Individuality

A little boy struck his baby brother. The mother asked, "Wasn't that a naughty hand that struck brother?" "No," replied the boy, "I did it, myself." Here was a very clear case of recognition of his personality and responsibility.

Elizabeth Harrison* says: "We have not reached a really rational view of anything until we see that all things are connected, that there is no such thing as isolation."

Developing the Child's Reason

Reason is the faculty of connecting things,—of finding the result from a certain cause or of tracing the cause back from the result. The failure in training the child's reason is due to the fact that parents themselves so often fail to see the relation between the common things of life and their far-reaching effects, and therefore they do not teach the law of continuity through common things. It is this understanding of interrelation and continuity that inspires the kindergarten teacher to encourage the child to make new building forms from existing ones

*"A Study of Child Nature," page 93.

rather than to tear down existing ones to build others. The important thing in teaching a child to reason is to teach him to go from the simple to the complex, step by step; to help him see that hard things become easy if developed little by little, each step understood. Froebel emphasizes all through his teachings the need of this feeling of continuity. He even teaches the baby that the food which seems to be "all gone," is in the child's body to "make his lips red and his arms strong."

Teach Continuity

"One great benefit of logical training is that each new glimpse into cause and effect applies to all after like experiences."* The plan of nature study which we have suggested under the Senses and Religious Development is an excellent method of teaching continuity. Animals depend upon plant life for their food and plants derive their nourishment from the earth. Animals living in cold countries have thick furry coats for their protection; birds living in and around the water have "web feet," etc. The whole subject of adaptation and mimicry in nature is a study in cause and effect.

Reasoning can be fostered by giving a child little problems to be solved or questions to be answered, and by thus leading him step by step in the process of logical thinking. A child who had called his mother's breast "dinner" still referred to it in that way after he was weaned. When sixteen months old, he put his hands upon his own body in the region of the abdomen and said, "Dinner." His mother said, "No, abdomen," and then pointing to his mouth, explained, "Your dinner goes in here," following down, "and here," and then touching the abdomen, "until it is here." The next day after the baby had eaten his egg, the mother put her hand on his abdomen asking, "What is in here?" "Egg," he replied. Later the father put his hand on the child's abdomen after he had taken his milk and asked, "What is

The Baby May Be Taught to Think Logically

*"A Study of Child Nature."

this?'' expecting him to say, ''Dinner,'' instead of which the child said, ''Domen'' (meaning abdomen). The father continued, ''What is in the abdomen?'' to which the baby replied, ''Dinner.'' This instance is given to illustrate several facts. It shows the way in which a mere baby can be taught the relations of things; how carefully even a small child's mistakes should be corrected; and finally the logical action of a mind only sixteen months old.

Clear Reasoning

A boy of eighteen months watched his aunt pick over berries one morning. When he saw the berries on the table at night, he said at once, ''Pick the berries,'' associating them immediately with the morning's experience. A little child of twenty-one months one morning watched his mother stir the bread sponge with a big spoon. After dinner, during the dishwashing, she asked the child to put the same big spoon in the dish-pan. He saw the dish-pan in the sink, but the bread-pan in which the spoon had been used earlier in the day was standing by the stove. He hesitated a moment and then carried the spoon, not to the dish-pan, but to the bread-pan. His reasoning is clear.

The kindergarten blocks of different shapes are good for reason development. A little child of less than two years who had played with cubes, spheres and cylinders, discovered for himself that the spheres rolled, however they were placed, but that he must lay a cylinder on the curved surface in order to roll it. He carried the principle on to include tubes of paper and cylindrical boxes. He recognized the similarity of form in the stove-pipe, and even in the telegraph pole which he called a ''big pipe.''

Value of a Right Realization of Cause and Effect

A baby of one year and ten months, whose mother had tried to teach him the relation between cause and effect, held his toys out toward the canary bird one day, saying, ''Birdie take the toys.'' His mother told him that the bird could not take the toys. He was silent a moment and then said, ''Margaret has hands, her can take the

toys." This course of reasoning is also evident. This same child said a day or two later, "I am going to take it off because it bothers," a very marked comprehension of cause and effect. These illustrations will suffice to show how much a very little child can really reason when proper methods of teaching are used. The ability to reason in turn makes him "reasonable" and therefore more easily governed.

How to Make the Child "Reasonable"

Edward Howard Griggs* says: "The power to enter into the lives of other people . . . is an element of central importance in the kind of character moral education should seek to foster. . . . Equally important for moral character is the cultivation of reason. . . . Therefore it is a part of our problem in moral education to cultivate the reason and form sound intellectual judgments on the questions of living." The value of continuity of thought was recognized by Herbert when he said that great moral energy is the result of broad views and of whole unbroken masses of thought.

A little girl who seemed always to scan the face of the questioner for the answer desired before deciding how to answer, was subjected by her parents to a regular course of training to overcome this habit. They asked her all sorts of questions, ridiculous and wise, with perfectly immobile countenances until she fell back upon herself and, instead of seeking to please in her answer, sought to decide upon the question itself. At thirteen years she thought so independently that she challenged any statement that seemed unreasonable no matter who made it.

Learning to Think Independently

In the chapter on "Infant Psychology" it was shown that imagination is the last activity to be developed by the infant. It is the creative power of the mind. Memory is the power of bringing back what has been experienced, but imagination needs no past experience. The form of images used are those held in the memory, but the combination is new.

Training the Imagination

*"Moral Education," page 53.

The child between four and six years lives in a world of imagination. He pretends he is all sorts of people and things. This power of imagination often leads children to tell untruths, and it becomes necessary to show them the difference between truth and fiction. They do not always mean to be untruthful. In such a case, they usually run into fiction unconsciously. A little boy of six came to his mother with a remarkable tale evidently untrue. She listened carefully and then said, "That is a funny story. Did some of it happen or did you make it all up?" He mentioned a small item in the story and said, "That happened, and that's all." Each time when he "yarned," this separation was made. Sometimes the mother "made up" stories, too; but she was careful to tell him that he should not mix what really happened with his little stories. In this way his imagination was not deadened nor was his sense of truth dulled. Griggs says: "The over-imaginative child should be held to definite and exact statement of reality." A child of too imaginative turn of mind should be balanced by a great deal of nature study—the study of facts, while one lacking in imagination should be fed upon fairy tales and folk lore.

The Child Who "Yarns"

The ethical value of myths and folk lore can hardly be overstated. This primitive material is the expression of the simple inward groping for cause and effect. It has been handed down from one generation to another, polished and improved. The primitive myth was always ethical and always appeals to the ethical sense of the child. It needs no interpreter, the child feels its truth, it is so nearly in harmony with his own thought. But the folk lore must be chosen with care. Those stories which portray cruelty and unkindness are not wholesome, and should be avoided.

Value of Myths and Folk Lore

Griggs* says again: "To write books for children all the insight and skill are needed which go to the creation

*"Moral Education," page 245.

of literature for adults, and something more—the ability to take the child's point of view and speak in terms of his experience."

The Greek myths teach good opposed to evil and victorious over it. The Norse mythology demonstrates a further lesson that children need to learn before they can safely meet the complexities of modern life, namely, that good sometimes goes down before evil; but that it is possible for it to go down with colors flying. There is a way to meet defeat that rivals the greatest of victories. One may go down like a hero and find true success in disaster.

The Greek and Norse Myths

V. MENTAL SUGGESTION

One of the most potent instruments in the hands of the mother is the power of suggestion. With this at her command she can mold her child's manners and morals; she can do it without friction and thereby maintain harmonious relations between parents and child. But she must understand the power which she uses and use it judiciously.

Man seems to be endowed with two minds, or at least with two "states of consciousness": the conscious mind and the subconscious mind. With the conscious mind one reasons both inductively and deductively. He reasons regarding certain phenomena and decides upon their causes and effects; he forms judgments regarding the truth or value of things presented. With the subconscious mind, however, one cannot pursue such a course of reason, but must take the suggestion as given either by his own conscious mind or by some other person's mind and follow an inductive process; that is, one cannot subconsciously carry on a line of research, but he can take ideas and follow a line of thought to an almost perfect conclusion. It makes no difference whatever whether the premises given be true or false, the conclusions are logical from such premises.

The Conscious and the Subconscious Minds

It is a little difficult to explain "suggestion." The Century Dictionary defines it as "the insinuation of a belief or impulse into the mind of the subject by any means, as by words or gestures, usually by emphatic declaration." The discovery of the law of suggestion was made by a medical man experimenting with hypnotism. He formulated the law, believing it to be applicable only to subjects when hypnotized. Hudson made further experimentation and discovered that it is not simply applicable to the hypnotized subject, but that it is "a universal law of the subjective mind." He found that the subjective, or subconscious, mind is amenable to any suggestion from without and also to suggestion from within.

The Law of Suggestion

The suggestion from within is called auto-suggestion. Fortunately for the well-being of mankind and for the preservation of individuality, auto-suggestion is stronger than any other suggestion. In the hypnotic state this principle prevents crime and sin from taking root in the subconscious mind of one who is averse to them. Even while hypnotized, a man of strong temperance principles, for example, cannot be induced to drink, nor a law-abiding citizen to commit a crime. Adults can give themselves a great deal of help through auto-suggestion, by the repeated thought of health and happiness, by continued repetition, both aloud and mentally, of statements which one wishes to make true. One can also do immeasurable harm by harboring wrong thoughts, thoughts of ill-health and criticism. It is because of the law of suggestion in the subconscious mind that self-pity and the mental dwelling upon one's trials is so disastrous to the development of a well-balanced character.

Auto-suggestion

The child is not strong enough for the use of auto-suggestion; he must depend upon others for his suggestions. Dr. Coe says that the average child is almost as amenable to suggestion in the normal state as is the adult in the hypnotic state. The far-reaching significance of this fact is evident. Preyer and Baldwin both give instances of a

The Child and Suggestion

baby in the first month of its life being put to sleep by suggestion, etc.

The mother may use this power from the first day of the child's life. She can put him always in the same position when she wishes him to sleep, when she wishes him to feed, etc. This is known as physiological suggestion because the child has little idea of the act, although "there is no suggestion without consciousness."* It is through physiological suggestion that the mother may train the baby to regular bowel movements by placing him in position for the operation at a definite regular time. Babies as early as three months can begin this training in regular bowel movements; they very soon learn also to urinate when held in position.

Physiological Suggestion

As the child grows older, habits may be inculcated and eradicated by mental suggestion, as well as by physiological. Hudson thinks the child most sensitive to mental suggestion just after he falls asleep or as he is falling asleep. At this time the power of the conscious mind is released and rein is given the subconscious mind. It is manifestly unwise under these circumstances to punish a child just before he sleeps, or to suggest at that time that he is naughty or ill-behaved. On the other hand, a lasting impression for better living may be given him by making the suggestion of happiness and good behavior. The subconscious mind never forgets.

Bed-time Best for Mental Suggestion

Mothers tell of thumb-sucking, bed-wetting and other bad habits which have been corrected by making positive suggestions at the bed-time hour over and over in a low, firm tone of voice which did not waken the child from the first sleep, but which reached the subconscious mind.

It is this law of suggestion that makes environment so important a factor in human life and makes it imperative for parents to provide the best possible surroundings for the child. Lowell says it is "by suggestion,

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*Baldwin, "Mental Development."

not cumulation, that profound impressions are made upon the imagination."

The law of suggestion must also be applied constantly to the waking child. "What a brave boy!" "What a happy girl!" "What a helpful child!" constantly repeated, will make the child into the thing desired, while "Oh, you little crosspatch!" "Such a naughty boy!" "You dirty girl!" give an actual bent toward, instead of away from, the faults to be corrected. We have been told that children live up to our estimate of them. The reason is clear. We voice our estimate and give the children the suggestion. So far-reaching is this law that one can almost make a child good or bad, sick or well, by mental suggestion.

Suggestion for the Waking Child

It is sometimes objected that to tell a child he is good or well or happy when he is not, is an untruth. In reality it is an undeveloped or potential truth. Because "not told with intent to deceive, it is therefore not a lie." Because told to bring about a truth, it is therefore justifiable. The child—every child—is potentially brave and good, and just as a mother calls her infant son "little man" because of what she wants him to be, so she attributes to him those suggested qualities which she wishes to inculcate. He may be told that the good child is not showing himself, or that the brave boy forgot to act like a brave boy, or he may be asked to show mother how brave boys act.

Does Right Suggestion Involve Untruth?

It is wonderful the way children react to mental suggestion. A little lad of five or six years was acting his very worst one day. He had tried all the naughty tricks a fertile mind could invent when his mother said in a gentle tone: "Mother has two boys in one body—one boy who is good and helpful and tries to make mother happy; the other boy who does not do the right things, and who makes it very hard for mother. I wish I had my good boy back." The child's eyes brightened. He straightened himself up, gulped a few times and said, "Well, here

Wonderful Results of Suggestion

he is!" and from that time on all day he was happy and good.

Guyan says: "The moral art of suggestion may be defined as the art of modifying an individual by persuading him that he is, or may be, other than he is."

Imitation is one kind of response to suggestion. Naturally, the easiest way to implant a suggestion is to do the thing one's self as an example, and whenever this is practicable and reasonable it increases the force of the impression. It cannot always be done, however, and verbal suggestion must then be applied.

In his "Law of Mental Medicine," Hudson says: "The subjective mind is the power that controls the functions, sensations and conditions of the body, and through the sympathetic nervous system keeps the bodily machinery in motion." When it is borne in mind that this subconscious mind is amenable to control by suggestion, the significance of the latter in relation to health or disease becomes apparent. But it is necessary to understand the law and how to apply it. Hudson further says: "When that knowledge is attained, every mother will have in her hands an easy and absolutely certain means of controlling the energies of her children and directing them into whatever channels of activity she may elect."

Subjective Mind Controls the Body

The mother who daily asks her child if she has a pain anywhere, or if she is tired or has a headache, is actually sowing the seed of these ailments. Before the law of suggestion was understood it was known that people often became sick when told repeatedly that they looked sick, but now it is known that it is by suggestion that the disease is produced. It is, however, a comforting thought that what can induce a disease can also cure it. In fact, "any disease that can be induced by suggestion can be avoided either by a counter-suggestion or by ignoring the adverse suggestion."*

Suggestion and Health

*Hudson, "Law of Mental Medicine," page 137.

Health as Catching as Disease

One should never admit into his mind any suggestion adverse to health. If anyone else suggests it, put it away and forget it. To the child make only suggestions of health. Give him wholesome food and let him eat it with no suggestion of harmfulness. Permit no table conversation which deals with indigestibility or hurtfulness of food. Think and talk of health, for it is as catching as disease.

If the child seems not quite well at night, tell him that the cells of his body are his little helpers and while he sleeps they work to make him well. Tell him to go right to sleep and in the morning he will be quite well. As soon as he falls asleep, tell him over and over and over again that he is "quite well," believing it yourself, and the result is almost miraculous.

We are only just beginning to know how powerful a remedial agent has been found in suggestion. If one wishes to pursue this subject he will find many reliable books on health and suggestion.*

A Curious Phrase of Suggestion

Contrary suggestion is a curious manifestation sometimes seen in children and occasionally in adults. In such cases the individual seems always to act contrary to the suggestion. For example, if told it is warm, he declares it is cold; if told a thing is good, he straightway refuses it; if told to run, he prefers to walk, etc. Baldwin gives examples of this state which he attributes to too much checking of natural impulses. It seems to be possible, by employing too many prohibitions, too much interference, to produce this abnormal condition of contrary suggestion which robs the parent of a powerful ally.

The hypnotist, in placing his subject in the hypnotic state, holds before his eyes some bright object upon which he rivets his attention until he loses consciousness. This fact led educators to conclude that the power of a sug-

*"The Law of Mental Medicine," Hudson.
"The Physiology of Faith and Fear," Sadler.
"The Law of Right Living," Sadler.

gestion over a person not hypnotized would be much increased if the undivided attention were secured before the suggestion was made. In some way, therefore, get the waking child's attention and then suggest to him the desired condition, position or ideal.

The oftener a child yields to suggestion the more amenable is he to further suggestion; one has the advantage not only of making him respond at the time, but of making him more tractable in the future. But as the child advances in years, he must be receiving also the counter-teaching of independence, or he will be too easily influenced. He must frequently be given his choice of action that he may learn to judge and weigh and thus establish a sense of relative values.

Choice of Action in Addition to Suggestion

There is a nerve connection between the two minds which enables them to act in perfect harmony. It is through this nerve connection that the conscious mind gives its suggestions to the subconscious mind. It is also true that there are times when the body is in danger that the subconscious mind obtrudes itself upon the brain and causes motor activity and thus protects the individual from harm. It is possible at such times for the subconscious mind to govern both the voluntary and involuntary muscles, but the conscious mind can never control the involuntary muscles.

Because of the nerve connection between the two minds it is possible for the conscious mind to relegate operations to the subconscious mind and take no further thought for them. Whenever a given thing has been done consciously a sufficient number of times, it may be transferred to the subconscious mind, and from that time on it is done automatically and without any brain fatigue. A good example of this is shown in the child learning to write. He first uses all of his brain power to control the muscles needed, but later, when the process has become familiar, he pays no attention to the process, the whole conscious mind being fixed upon the thought while

Harmony of Conscious and Subconscious Minds

the subconscious mind does the writing. Again the pianist, lost in thought on some other subject, plays on without fault until suddenly his mind comes back to the playing and he blunders, for his conscious mind has "lost the place."

The subconscious mind has a perfect memory. It never forgets. Therefore when an act is transferred to this mind absolutely, it will be done with the best ability of the individual. Most of the routine duties of daily life might well be left to the subconscious mind. To secure the co-operation of this ally, it is necessary to insist upon system and regularity in a child's régime. Teach him to do things in a particular manner with a particular sequence of events, and soon he will do them thus automatically. Baldwin* says: "The things we have learned to do best, most definitely, most exactly, most unalterably, require least thought, direction, feeling, consciousness."

Subconscious Mind Never Forgets

Halleck§ says that one reaction to suggestion modifies the nerve matter. Repeated actions plow out new paths in this matter or change its manner of responding to normal stimuli. Regularity of life produces the grooves along which a stimulus runs easily and without friction. Irregularity prevents this plowing of paths and makes it necessary to weigh and decide upon the process every time the act is repeated. For example, if a child has a regular bed-time, it is only necessary to say that the hour has arrived, and the child mechanically goes to bed; but if there is no definite bed-time and the mother suggests bed, the child at once thinks it too early, or begs "to stay up later this time," making inroads upon the nerve material of both mother and child every time the subject is presented. A child who always goes to church on Sunday does not begin to argue when told, "It is time for church," but the child who goes sometimes and stays at home sometimes, begins at once, "Do I have to go to-day?"

The Effect of Irregularity on the Subconscious Mind

*"Mental Development," page 168.

§"Education of Central Nervous System," page 219.

The acquisition of right habits is one of the most powerful agents in right living; for a habit is the process of associating an act with an idea, and "if a child is properly trained his motor response to the right will be unerring. He will act in the right way every time. The way to spoil either a child or a young dog is to allow it to react to a certain sensation one way to-day and another way to-morrow."*

The subconscious mind is the organ of habit. A thing done once is done more and more easily each succeeding time until it is a habit, and the conscious mind relegates it to the subconscious mind. To break a habit, then, is no easy matter. However willingly the child would change his habit, the subconscious mind continually suggests the old way. Not until a new suggestion can be made to take the place of the old one can a habit made be broken.

Suggestion and Habit

The importance of forestalling the formation of wrong habits and of inculcating right ones is evident. The parent must have great patience with a child who is breaking a bad habit. There must be continual patient suggestion by day and by night until it finds its way to the subconscious mind. Baldwin§ says: "Suggestion is the only way to break up habit," and the amount of effort required to break it up will be in proportion to the power of the habit.

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*Halleck, "Education of Central Nervous System."

§"Mental Development," page 168.

CHAPTER III

RELIGIOUS TRAINING IN CHILDHOOD

If there is anything that will endure
The eye of God, because it still is pure,
It is the spirit of a little child,
Fresh from His hand, and therefore undefiled.
Nearer the gate of Paradise than we,
Our children breathe its airs, its angels see;
And when they pray, God hears their simple prayer,
Yea, even sheathes His sword, in judgment bare.

—*R. H. Stoddard.*

PROFOUND and fundamental changes have been made in recent times, not only in secular teaching but also in religious teaching. The change has been slow in coming into the religious field, for nowhere else are innovations looked upon with such suspicion, or guarded against with such care. Owing to a mistaken notion of antagonism between them, religious teaching has ever lagged in the rear of science.

Religious Teaching of the Adult and the Child

The old method of presenting religious teaching insisted upon the use of the same material for children as for adults. The first advance made was in the better method of presentation of this material, and then came the queries: Should children be taught the things which appeal to adults in religious matters? Is the religion of a child the same as the religion of an adult? Shall we try to present all the steps in religion to the child, and open to him all parts of the Bible, endeavoring to adapt it to his understanding, or shall we not rather first find what kind of religion is inherent in the child, using that as a basis for discovering what parts of the Bible fit into his cosmos?

THE GREAT TEACHER.

Surely, the laws governing religious development must be the same fundamentally as the laws which govern all natural development. The study of geology convinces us that the earth itself was developed from a very simple beginning until it was at last fitted, through long periods of growth, to be the home for plants, animals and human beings. Biology shows us that all the wonderful plants and animals upon the earth have been evolved through long ages from one-celled life-forms.

Order of World Progress

Research, in many fields by many people, has revealed the fact that the religion of primitive man was merely a belief in a spirit which ruled the world and resided in all sorts of animate and inanimate objects. The simplest form of worship was fetishism, then came pantheism, then polytheism, and finally monotheism, the highest manifestation of which is the Christian religion.

Along all lines there has been a progressive development from the simple to the complex,—from the lower to the higher. In the social life of the people there has been advance from primevalism, through savagery, barbarism and chivalry, to our modern social order. In the realm of the material and economic, there has been an advance from the living conditions of the naked, wild, primeval man of the woods,—houseless, defenseless, subsisting upon fruits, nuts, clams, eggs, succulent roots,—through many stages of industry and commerce, to the heritage of comfort and luxury which we enjoy to-day. Man has developed according to the universal natural law.

There is an all-pervading, universal law of nature which expresses the relation of individual development to racial development. This law is formulated as follows: Each individual, in its development from its beginning to its maturity, repeats the history of its race, in all of the phases of life—physically, psychically, socially, etc. The child from two to ten years of age has the mentality and instincts of the savage; from ten to fourteen he passes through the stages of barbarism, the adolescent lives over

The Law of Individual Development

again the period of chivalry, after which the young person naturally emerges into the social order of his day.

Inferences as to Religious Development

The logical inference, then, is that, inasmuch as each individual lives through each period of racial development physically and socially, he undoubtedly also repeats the religious development of the race in his individual religious life. The religion natural to a little child will accordingly be a very simple code.

Among all the researches of ethnologists, historians, missionaries and explorers, no one has found a tribe or a people without a religion or without a mode of worship. Students of the child-mind have found no case of a normal individual who does not possess a belief in a higher power, who has not an instinct for worship and a feeling that he, himself, will live forever.

Religion in its simplest definition is, as Mr. Graham Taylor says, a question of relationships—the relation of an individual, first to God, and second to his fellows. The Christian religion, then, is the human relationship to God and man as interpreted by Jesus Christ. The nature of one's religion and the life growing out of it will depend upon the conception one has of God.

Religion of the Infant

From birth to two years the child finds his deity in his parents. They stand to him in the place of God. Whether they mean to do so or not, they do represent to the baby the All-Wise, All-Powerful Giver of Gifts. The baby worships his parents. In them he has faith; because of them he has hope, and for them he has love. He sees in them the personification of love and protecting care. He feels no need of a higher power than his parents.

It is very important that the mental impression made on the child during these first two years be one of love, obedience and perfect confidence in this higher power. It is easier to teach "God is love" to the child who has known nothing but love from his parents; and the child who has adored the strength of his earthly father is ready to learn about a "Heavenly Father."

The stress laid in a previous chapter upon the importance of beginning the child's training and discipline with the first day of his life, is now plainly justified, because we perceive how fundamental this early training is in his moral and religious development. By the age of two years we ought to see germinating the seed of obedience to ultimate authority.

Religion of the Baby of Two to Four Years

When the baby leaves his second year he enters upon a new phase of his life. He sees things about him that his father cannot make, nor can his mother, nor can any one whom he knows make these things, and he begins to wonder and then to ask, "Who makes the trees? Who makes the grass grow? Who makes the birds fly?" The desire to find a cause for natural phenomena is as old as the race. Primitive people endowed the sun and moon, the trees and streams, with supernatural power. The myths are the outgrowth of the desire to account for things not understood. So the religion of many early peoples was pantheism,—God in everything. The child, as well as the adult, has three teachers of religion—God, who implants in every heart an instinct to worship; nature, which demonstrates the works of God; and man, who interprets the power and goodness of God in His handiwork.

Seeking the Cause in Nature

Religious teachers have long seemed to fear to teach God through nature. They have tried to keep the two quite separate. They spoke of natural law and of spiritual law, or of supernatural law, as though there was no relation between them. But all law must be in harmony, for God made both natural law and spiritual law. Supernatural laws are simply those laws which we do not yet understand. The supernatural law of yesterday is the natural law of to-day, and the supernatural law of to-day will be the natural law of to-morrow.

The child from two to four years is in the animistic period; that is, he is in the period in which he imbues inanimate objects with spirit and supernatural power.

To him the stars wink, the moon says, "Good-night," the sun looks into his window. One little boy of nearly four years who was bending his head to hear what the clover blossoms said, cried when his nurse picked the blossoms. "Now," said he, "they can never talk to me any more."

Teaching God Through Nature

If we decide to let the child's interests govern our choice of material rather than to attempt to force upon him that material which appeals to us, we must first look for the child's interests. We will find them in the field of nature as expressed in growing things,—plants, trees, flowers, little animals, babies and older children.

We may teach God without nature, but it would be difficult; and we may teach nature without God, but it would be unwise and unfair.

Someone may say, "How can we be sure there is a God? Why not wait until the child is old enough to decide for himself?" To answer the second question: When he is old enough to decide for himself he will lack the foundation upon which to build, he will fail to have a habit of worship, and he will have formed other habits which must be overcome if he is to start on a new path. In answer to the first question, let us go back to the beginning of things and, if possible, find ground common to all believers and disbelievers. Everyone admits that there was a "first cause" for all that now exists, as there cannot be a result without a cause. From this point we may go on and develop the truth that this "first cause" is an eternal creative power. Further, all development is toward the good, the whole trend of things physical, mental and moral is toward higher, better things. This "first cause," therefore, is a beneficent power.

The "First Cause" and Deductions Therefrom

If, then, we all recognize an eternal creative power which is always good, why not call it "Good" or "God"? Granting this, we can teach nature with God, and God with nature, from a religious standpoint. To be sure, it would be teaching religion of a certain kind if we taught the beauties and wonders of nature without ever mention-

ing God, just as it would be teaching music if we presented the works of Beethoven and never mentioned the composer's name. But it is only just to give the credit to him who made the music, and to Him who made the world. With God in nature we can satisfy the child's desire for a cause; we can give him some idea of God through His works, and can teach him to love and obey this Power, which is so much greater than the first power to whom he did homage in infancy.

Giving Credit Where Credit Is Due

Because the nature of one's religion is determined by the conception one has of God, it is important to give the child a right idea of God's greatness and goodness. The questions which come spontaneously from the child regarding the phenomena about him give the cue as to the time for beginning the lessons. "Who makes the trees?" comes the query. "God makes them," is the answer. The child is more than likely to refer to God the next time as "Mr. God," because he naturally thinks of Him as some superior man who has done these wonderful things. Then the parent explains that God is not a man, bringing out the idea that He is the Great Spirit of Goodness and of Love. This will not mean much to so small a body, but it will help him to form his next query. In these questions, and their wise answers, lies the opportunity for education in religion. One little child said God was "a bad God to make it rain," but changed his attitude when he had been shown how the earth must have rain to make things grow and to give plants and animals drink.

The Child's Conception of God

It is wise for parents to think much of these things and be ready, when the questions come, to give replies which have been well thought out and which lead to a logical conclusion. Show the children different seed-pods and birds' nests to teach God's plan of care and protection. They like to call the long seed-pods "cradles for the seed babies," and those that are differently shaped and divided into sections "houses for the seed babies to live in." Show the appendages of maple seeds and the

The Wonderful Works of God Will Lead the Child to Him

dandelion fluff to teach God's way of spreading seeds over the earth. The children think of these as the seed's wings, with which it flies. Tell how the mother plant feeds her babies before they are old enough to feed themselves. Show the embryo plant in the seed (a soaked lima bean is good for this purpose), with the food stored all around it. In the early spring point out the leaf buds, some covered with down and some with resin to keep out the winter's cold and wet.

Religion of the Little Child of Four to Six

From four to six years is the myth age, when the child lives in a supernatural world. He understands so little of the mechanism of things, and comprehends even less of the inherent possibilities or limitations of what is all about him, so that any story you tell him seems wonderful and interesting, but does not seem impossible. He says, "When my little engine grows, you can ride on it," quite unconscious of any incongruity in his remark. He would not be surprised, indeed, if shown a "real, sure-enough" engine and told that it is his engine grown larger. This is the age for fairy stories and fables and myths. Children delight in hearing about talking birds and singing quadrupeds. Most of the child's lessons in morals and manners ought to be presented in these little fairy tales with no attempt to tack on a moral. Make the story carry its own message. In time the child revolts against the story with a too obvious moral.

The Story of the Christ Child

The second child-interest is in babies. This is the logical time for telling the story of the Christ Child. This beautiful story has a fascination for all children and has often a softening, transforming effect upon them. The life of the Divine Baby finds analogies in the child's own life, the visit of the angels seems quite natural to him, and the peace of long ago flows into his soul. Children of five are often profoundly influenced by the work in preparation for Christmas presented by a skilful kindergartner in the day school. The story is there so sweetly told that it makes the children wish to express themselves in loving

deeds and gifts. Dr. Dawson* says of religion for the child: "It must take the form of doing deeds of virtue, honesty, kindness and the like." He also says that "the kindergarten is really a religious institution and the only one in our educational system. Froebel is not merely a founder of a new type of infant training. He is the prophet of a new religion."

From the story of the Christ Child one passes naturally to those of other children of the Bible. While there are not very many such stories suitable for children of six and under, there are enough. For these children are at the age when they want few stories, but want those told over and over again. Here, then, is the pedagogical thing to do: Select the stories with direct reference to the child's interests and then tell them until they are learned by heart. Tell about Baby Moses and his sister Miriam, Little Samuel and his mother, the Three Hebrew children who chose to eat what was good for them, the little boy with the loaves and fishes (told from the boy's standpoint), and the little captive maid. Even a very poor story-teller will be able to hold the attention with these stories; and through them the child may later be led to take an interest in other Bible stories. One thing all such stories should emphasize, and that is the power of God in the life of a child.

Stories of Other Bible Children

"A child is a bundle of desires," and his normal condition is wanting something. As the way he gets things is through asking for them, prayer comes quite naturally to him. A child feels instinctively that the Creator of all good things is the one to whom the request for things should be addressed. To preserve the faith which is innate in babyhood one must be wise in directing these prayers. Teach children that God likes them to ask Him for things; but explain that, as He is far wiser than they, He only sends them what is best, just as father or mother

Teaching the Child to Pray

*"The Child and His Religion."

says "yes" or "no" to the child's requests according to what is best for the child. By six years the child should realize the wisdom of trusting God for his needs; should feel the strength of God's support, and enjoy the security of His care. The child seldom grows away from a faith that is firmly fixed by the time he is six years old. This is one secret of the power of the Roman Catholic Church through all the ages. It realizes the necessity of early religious teaching.

When the Child Is Six Years Old

Thus far in this volume we have tried to present a brief view of child-psychology. What follows is a continuation and expansion of the subject in the development of qualities of the mind. The great purpose of this Series of books is the promotion of intelligent character-building. The same elements always and everywhere enter into this wonderful building: Faith to begin with, Self-control, Courage, Purity, Self-reliance, Truth, Justice, Love, all the enduring qualities which can neither be bought nor sold, but which are within the reach of parents to bestow on their children.

CHAPTER IV

FAITH

Works without faith are like a fish without water, it wants the element it should live in. A building without a basis cannot stand; faith is the foundation, and every good action is as a stone laid.—*Feltham.*

A GROUP of young persons who were bidding goodbye to familiar school life, ready to enter the unknown world outside, were discussing the possibilities before them. Just then their favorite teacher came by, and to him they put the question at issue:

"What do you consider the most important factor for a successful life?"

"Faith," was the ready response; "faith in God, the Father, and on this as a base, faith in self and in fellowman. There can be no enduring work without this solid foundation."

Faith the Solid Foundation

The answer was a surprise to all. They had expected to hear industry, perseverance, sincerity, lofty ambition or singleness of aim held up, but to be told that the little word "faith" represents the first and greatest essential to true success made the small group of students look at him questioningly.

"By faith I do not mean any church creed or doctrine, but the great underlying unity which is expressed in Fatherhood and Brotherhood," continued the teacher. "Life is constructive and must have plan and system. We cannot put on the virtues like so many patches and expect to make a character. A carpenter does not build a dwelling by putting up so much timber, nailing down so many shingles, putting in a window here and there, and

hanging a few doors. He has a plan from foundation to roof. This life of ours was given a better proportioned plan than was ever thought of for any building. The great plan is based on faith. I am glad you gave me this chance to assign one last lesson. Think the matter over for two years, and at the end of that time report to me, either in person or by letter. Most of you are going to be teachers; there will be many chances to study this lesson in the young lives around you. Keep your eyes and minds open, and the truth will be plain to you."

The Great Plan Based on Faith

"I did not know Professor Bates was getting so old-fashioned," said one after the teacher had passed on. "How long does he think we could hold our positions if we started to talk faith to the pupils?"

"And yet we never heard him speak of faith in this way in all the four years we have been here," objected another. "I think I see what he means: It is the thought to be held in mind in all our teaching. Every lesson is to hold it uppermost. I think it a splendid idea to start out with. We might make our report into a class letter."

Faith to Be Held Uppermost in All Teaching

Two years later Professor Bates had reason to feel reminded of this impromptu lesson. The reports from his former pupils were as varied in character as he knew the writers to be, but there was the same underlying thought. Several of the small but extraordinary class sent him letters which gave evidence of the continuation of their former thoroughness and efficiency in their new work.

"I am more grateful than I can tell you for that last brief lesson," wrote one. "It gave me the key to all your former lessons. In the course of time I should, no doubt, have found this key myself, but it was good to have it handed to me.

"I used to think that faith meant more or less credulity, or at least had something to do with church creed, and that it was concerned with future existence. Now I can appreciate that it has quite as much to do with the pres-

ent and lies at the basis of all worthy action, as you said. I can see that all useful activity proceeds on the belief in something unseen. The most ordinary everyday work requires it. The farmer plows the field and hides the seed in the dark soil with the firm belief in a providential order—the seasons will recur in the regular order, the seed will continue its peculiar form of life, the soil will show its nurturing qualities, the sun will shine and the rain fall.

Everyday Activities Proceed on Belief in the Unseen

"This has been a help to me in dealing with children. If the farmer has such faith in soil and seed and natural conditions, I certainly should have a more satisfying assurance of the exalted possibilities hidden in children's minds. Life is assuredly of divine origin. We need to believe this in order to direct accordingly. And it is this belief that I am emphasizing. Experience has already taught me that faith inspires and encourages while doubt paralyzes. I want to inspire my children instead of smothering their natural aspirations. Under no consideration would I plant a seed of doubt in the child-mind."

Faith in Child Nature

The Professor drew his blue pencil around this part of the letter. "The quiet, conscientious Edith is reaching down to basic truth," he thought. The next letter was in a rapid hand characteristic of the bright, impetuous girl who had been the life and problem of the classroom. "What have the two years brought to this meteoric nature?" he wondered.

"Experience is throwing light on the past and opening new and surprising lines of thought. I can see where I did not half appreciate your teaching. Now I can understand how all along you laid emphasis on faith. Even in our most critical work where we were encouraged to be alert and discriminating, there was always a basis which was firm and unchanging. I have tried to think of a time in your recitations when my confidence in an overruling Providence was shaken, but I cannot recall a single in-

A Gradual Unfolding of the Lesson

stance. I can, however, remember many and many a lesson in which I was given a broader view of my life in its true relations to God and my fellow-man. What I have been trying to make out is how you did it without teaching religion directly. But I am slowly learning the lesson you assigned us."

"Pretty good for Sadie," was his gratified thought. "She is on the right track—relationship. Even our 'class philosopher' can hardly get beyond that thought. Let us see where his theories have carried him."

Instinctive Faith of the Child; Intelligent Faith in the Adult

"It is growing as clear to me as any system of relationship can be," began the next, as if the order had been prearranged. "Faith is the beginning and culmination of life. In the child it is largely instinctive, but in the adult it should be intelligent. The unquestioning belief and confidence of the child has in it the unlimited, constructive faith of the adult.

"As principal of our crowded school in this little factory town, I have unusual opportunities of studying children in connection with many different home environments. We have representatives of varied nationalities and antagonistic beliefs; yet I find there is no marked difference between the children of faithful Jew and Gentile, Protestant and Catholic. All seem, as a rule, to be equally susceptible to moral influences. An essential difference, however, is found to exist between children of homes that reverence holy ideals and sacred institutions, and those of homes where everything of the kind is scoffed at and held as mere superstition.

The Home Shapes the Child's Faith

"However, beyond the age of early childhood, faith reaches its highest form when applied to the teachings of the New Testament regarding Jesus Christ. This faith has the power to develop character to the greatest possible perfection. Most men of modern times who have attained to a high degree of success have, through personal faith in Christ and in obedience to Him as their Lord, shaped their lives according to His teachings, and made

The Highest Form of Faith

Him the Corner Stone of the elementary virtues on which the temple of achievement and success rested.

"I have recently read an article by a medical authority who has investigated many cases of suicide among adults and children in connection with disease. His conviction is that, aside from mania and the use of drink and drugs, the prevailing cause is a mental one—a lack of faith in God and future life. There is left to these desperate ones neither love of Deity nor fear of destiny to prevent rash action when the trial comes.

A Prevalent Cause of Suicide Is Lack of Faith

"Another phase of the faith question has to do with industrial efficiency. In a recent magazine article entitled, 'The Dollar Value of Immortality,' the writer discusses this very question. His conclusion, based on investigation, is that a man's efficiency is increased or diminished by a certain something stowed away in his consciousness. If this something is easily swayed by the variable happenings of the day, the man's efficiency will go up or down the scale according as the events are encouraging or depressing. On the other hand, the man whose consciousness is filled with faith in God's goodness and in his own immortality, has a steady efficiency. This calm weighing of the value of faith in industrial and economic terms is an unusual argument for immortality, but it is only another evidence that humanity is coming to recognize its origin, nature and destiny.

Faith and Industrial Efficiency

"There is another important feature of the question of faith which has impressed me. It is that larger knowledge, so far from being a detriment, gives a broader basis for a larger faith. We have only to think of the barbarian with his keen sense of a Great Spirit, but with his conception of the surrounding world as the theatre of a mighty conflict between many spirits to be feared and appeased, and then to compare him with the enlightened man who sees, in this apparent confusion, system and law in harmony with the one great Creator, to understand how faith is broadened and strengthened by knowledge. I am

Larger Knowledge a Basis of Faith

glad that we have passed the time when to many faith meant ignorance and blind credulity.

"In my school visiting, I make use of the many opportunities to touch on the marvels and beauties of nature as showing the wisdom and goodness of God. If teachers and parents in this day of nature-study would go deeper than classified facts and would themselves feel the purpose and glory of life, every tree, shrub and flower, the creeping grass, the nest-building bird and busy insect could be made to teach to children a lesson of faith. In teachers' institutes I emphasize, as much as the law will allow me, the importance of giving children the largest reasons for the largest faith by opening their eyes to the wonders of nature."

Nature Teaches Faith

"He is fast getting away from mere theories," commented the Professor. "Good, good! Those thoughts will grow and expand with life. . . . The next is from little Maud, whose heart was ever likely to be quicker than her head."

"My dear Professor, I want to talk to you right out of my new and wonderful life here in the school-room. You know that I have the primary department of our school. Thirty dear little faces look up into mine with such utmost confidence that I feel humbly responsible for the direction their lives take under my care. They open their hearts to me without reserve. Sometimes it is embarrassing the way they reveal their home surroundings. I have reached the conclusion that to read life correctly we need not go to novelists and dramatists who give us the striking and unusual, nor guess our way along by means of association with the grown people around us who are all the time trying to hide their real selves. All that is necessary is to live intimately with children and constitute ourselves their big brother or sister. In them are all the tendencies of life in full view without any attempt at concealment.

Children as Teachers of Faith

"With the realization of the large destinies that are

growing out of those little lives, I make use of all the helps within my reach to make me a good guide. I cannot tell you how indebted I feel to Madame Montessori for the light she has thrown on the child mind. She makes us see that the fuller development of the senses has a far-reaching effect. Every avenue of communication between the child and the outside world is to be opened in order that he may know himself, have a fuller existence and more nearly fulfil his part in the plan of life. It does not require a priest or prophet to understand that the child whose faculties are awakened and who is coming into full control of them is in a position to have more confidence in himself and consequently will become a better worker and a happier individual.

Importance of Sense Development

"And this comes back to the basic idea you gave us of having faith in God. As children learn how wonderfully they are made and how great things they can accomplish, they learn to reverence and love their Maker, the Giver of all good. It is generally the half-awake, awkward, helpless child who is distrustful of everything and every one, including God and self.

"The children teach me a beautiful lesson by their confidence in me. They would make little progress if they doubted me and my teachings and looked on me as their enemy. I stand in the same relation to Deity. If I assumed toward Him an attitude of distrust and ignored the divine purpose as unmistakably revealed in many ways, by insisting on my own disconnected way, I could not profit by the great unified plan. On every hand it is evident that this plan is world-wide brotherhood.

Trust in Leader Necessary to Progress

"To these little children I lay stress on school and neighborhood brotherhood. I am trying to establish them in the thought of the relationship of the big human family from these smaller beginnings. I sometimes make use of a drawing which might represent the nervous system. Some of the branches seem far apart, but we can trace them to the same centre. Then I tell them how important

it is that every member be healthy and active, so that the whole family may be what God intended it to be. I put my thoughts into the simplest language and use familiar illustrations, and it is a pleasure to see how much they are getting to understand. The family, Professor, is to me the ideal of human relations, and I like to extend it to include every one in this great wide world."

The Professor's eyes were dim when he folded this letter. "The little mother!" he thought, "her heart is leading her head into fruitful thought. . . . But here is our believer in cumulative evidence. He will convey his meaning by the use of illustration, unless he has become another self."

Living Proof of Principle

"To me, Professor, the most convincing evidence lies not in theory but in living example either of the past or present. I like to base my estimate of the value of any line of thought or action on a study of the lives of men and women who have been influenced by such thought or action. As there is nothing absolutely new under the sun, I have little difficulty in finding examples.

"That last thought you gave us regarding the importance of faith did not leave me when I lost sight of the school campus. Instead, it grew upon me as the first lesson of life in the practical outside world. Before I got fairly started in my law studies in the busy city, I began hunting for evidence to settle for myself this most important question.

"In considering how faith in God and humanity has influenced individuals, my mind at once turned to my mother. Hers was a child-like, an unquestioning faith, but it stood the test of the severest trials. A large family of dependent children to support on a very meagre income was not by any means her hardest experience. When I think of her as she was left in her widowhood, without the preparation of the woman of to-day to battle with adverse circumstances, and then consider how she rose above every trial, calm and loving, with unbroken trust in God

The Life of "Mother" the Proof of Faith

and humanity, I can appreciate what faith meant to her and how she came to leave such a deep impression on her children and all who knew her best.

"From her I turned to the lives and works of women in general as I have known them; and the conviction came to me that the real motive power behind reforms and progress is not so much the sledge-hammer action of men as the quiet faith of the women of the world. Our mothers were shut out from active participation in public affairs, but there is hardly a modern reform receiving general endorsement and apparently brought about by the public vote that had not long been the subject of thought and prayer in the many little societies and organizations of women. The small beginnings of great issues have had their rise in the faith of womankind. We do not give sufficient credit to the constructive thought and prayer forces of life. Not only in societies but in the home and everyday experiences, women's aspirations and ideals, their faith in God and the good in the human heart, have largely been the creative power of better things.

Constructive Power of Women's Thought and Prayer

"As prayer is the natural expression of faith, I looked to history for the recorded prayers of the great and noble. It soon became evident to me that the leaders of men feel their human limitations and weakness most when the fate of thousands of their followers and even of nations is determined by their acts. Under the weight of such responsibility they often turn for strength and wisdom to Omnipotence. Usually this has been in the stress of battle and the prayers were largely selfish desires, but even then they show the natural instinct of the human mind to turn to God when in need.

Historic Prayers

"Washington's prayer at Valley Forge is an exception to most of the prayers of war. This petition was not offered at the head of the army just before a march or battle, but quietly in the night-time, and overheard only by chance by someone who was passing that way. When we

appreciate the circumstances of the occasion, the handful of colonists struggling to free themselves from a powerful nation in order to realize their God-given rights, and their half-frozen, half-starved life in Valley Forge, the picture of Washington kneeling by a log in the snow, praying for his people as if he were used to praying for them, that is to me one of the convincing representations of faith in God.

Washington at Valley Forge

"History gives us examples of public men, in no wise churchmen, who have given their testimony to faith in prayer. One of the most noted was Benjamin Franklin. In his earlier life he was so hungry for knowledge and such a niggard of time spent in anything which did not add to his store of information, that he expressed himself as favoring church attendance by those who had leisure, but for himself he felt that he had not the time. After years of thought and experience had given him what I regard as a truer sense of values, when the Constitutional Convention became involved in such a tangle of antagonistic views that nothing could be foreseen but tragic failure of the proposed nation, the venerable Franklin, then in his eighty-second year, arose and recommended that deliberations be opened with prayer. 'I have lived a long time,' he said in substance, 'and the longer I live the more I am convinced that there is a God who rules in the affairs of men and of nations. If a sparrow cannot fall without His knowledge, neither can a nation rise without His aid.'

Benjamin Franklin and Faith

"Abraham Lincoln is another fine example of how a truly great man becomes more dependent on a Higher Power as the meaning of life grows on him. I had only to read his second inaugural address to see the larger faith which had come to him out of the stress of circumstances. You were right, Professor, faith is the foundation on which to build life."

Abraham Lincoln's Attitude

"The right start, the right start," nodded the Professor to the class picture on the wall, directing his gaze

to the tallest of the group. "He is making good, as I knew he would. . . . And last comes clear-headed, clean-hearted Mary Hadley. She is sure to have found the short cut to splendid achievement," he thought, as he took up the bulkiest letter.

"One of the decided helps in teaching is the monthly conference between teachers and parents," the letter read, "these meetings that bring them into co-operative relationship. I want to tell you about one meeting which reminded me of the last lesson you gave us.

The Monthly Conference

"The question before us was, 'On what shall we build good citizenship?' The speaker for the day was not a preacher or a professor of theology, but a hard-headed, keen-eyed business man who has made his way up to success from nothing and has had all kinds of experience with all kinds of people. He is known to be honest to the heart's core and a wonderful judge of humanity. When he looks at one he seems to be reading character a page at a glance, and sometimes I think he sizes up the whole volume in one look. When he is announced to speak we know that we shall hear what has been filtered through experience and reflection. I wish I could give you a just report of his talk to us that day.

" 'The time has come,' he began, 'when parents and teachers are ready to double and even quadruple their efficiency by working in harmony. There never was a plan of work more self-destructive than that of keeping separate and distinct home and school. There has been in the past hardly a hint of correlation of these two chief factors in the child's welfare, but in many cases they have assumed towards each other an antagonistic attitude. The school has been accused of being a mere machine with no aim but to carry out the scholastic routine, with the result of a wonderfully developed organization, while the home has stood for individuality on its own account.

Co-operation of Parents and Teachers

" 'Under such conditions it has been unsafe hitherto to touch upon anything but the most general topics and

studies. Even the subject of citizenship has had to be handled with the greatest care lest the children's reports of these lessons at home should be construed into a teaching of partisanship. A subject like the one to-day, as I want to treat it, had to be let alone altogether.

" 'Under the new order, with parents and teachers sitting side by side before this important question, with only one purpose in mind, which is neither the well-ordered school nor the rights of the home, but the welfare of the child, we can safely consider faith as the foundation of good citizenship.

" 'The term "faith" must be made comprehensive enough to include everything fundamental to the origin, relationships and destiny of man. To me the first essential of faith is a recognition of our divine origin. This conviction gives dignity and worthiness to human life. If we try to appreciate the full meaning of it we have the strongest incentive to noble living. We are familiar with the common pride in great ancestry and the struggle that is often put forth to show a lofty family tree. Within certain limits this is a praiseworthy ambition, and no doubt is a check at times to ignoble action. But what is it all compared with the inspiration of knowing that one is divinely fathered? Impress on the child's mind the noble thought that he is a son, she a daughter of God. What virtues, what courage and valor, what royal character are the insignia of such a family!

Faith the Foundation of Good Citizenship

" 'Literature is full of illustrative stories that are appealing to children. The Bible is a rich source of story material to show what men have achieved through the sublime consciousness of kinship with the Divine. The tales of the Crusaders with all their mistaken ideals, of Roland, who battled valiantly for his convictions, and especially the wonderful stories of King Arthur and his knights, will furnish worthy heroes for children and will exalt their ideas of their own relationship and responsibility to God.

Illustrative Stories

INSTINCTIVE FAITH OF CHILDHOOD.

" 'The next step follows as a necessity. With God as the universal Father, the brotherhood of man cannot be ignored. I may have sympathy for an individual on the other side of the earth because he is fashioned like me and is sensible to joy and sorrow as I am, but he is a brother to me only through my faith in the fatherhood of God. We teach children the love of brothers and sisters in the home because of this relationship; if we can lead them in the same way to vital realization of the great brotherhood of the human family, the problem of teaching citizenship will have been solved; and my conviction, based on years of experience, observation and reasoning, is that it will be solved in no other way.

Brotherhood of Man Based on Fatherhood of God

" 'Character-building is a unified work, but it is more than that—it is vital. There is a spiritual relation that is binding and brings mutual obligations as well as the blood relationship which can be traced from branch to branch. Children must be grounded in this truth until they feel their kinship to the members of their school and community as well as of their homes. As they grow older and their mental horizon widens, this consciousness will widen correspondingly until it will include the world.

The Spiritual Relation

" 'Do you say that this will be a slow and difficult task? I grant that it cannot be done in a month or a year. It will be absolutely necessary that parents and teachers first reach an active consciousness of this relationship. Then the whole training will be given a different bent. The home has been much like a mediaeval baron's castle. In general, it has taken into account little save the appearance, comfort and security of its inmates. The interests of the family have been all in all, and friendly relations have been maintained with others just so far as they were favorable to its own interests. If this and that other family could advance one's standing, or add to one's pleasure, comfort or wealth, their favor was courted and closer relations were sought. Family aggrandizement has been the common ambition. When a public movement

Family Training Taking on Wider Significance

of any kind has been agitated, it has been resolved into the question, "How is it going to affect me and my family?" or as more commonly expressed, "What is there in it for me?"

" 'With such selfish ambitions instilled into the large majority of homes for generation after generation, the only wonder is that the race is as altruistic as it is. Throw the weight on the other side. Teach the fatherhood of God, and practice and teach the brotherhood of man; and this not in a perfunctory way. Show what the Father's large household stands for—love, truth and justice, and that out of these will grow all the virtues we can name.

A Living Consciousness

" 'The first step in the fundamentals of the new education, then, is to come into a living consciousness of this relationship of the created to the Creator; and the second follows easily—a recognition of the privileges and responsibilities of such relationship. It is the common privilege of any child to claim a father's care. The term "Father" applied to the Creator without the attributes of fatherhood is a misnomer. The child knows better than this, and he puts his trust in Good as naturally as in his earthly parent. It is safe to say that if the young child is established, in a rational way, in the thought of the vital union of God and himself, he will never for any length of time depart very far from this faith.

Responsibilities of Divine Sonship

" 'Every privilege has its corresponding responsibility, and this is especially true of the supreme privilege of divine sonship. The Father's plan for the great family is to be studied and followed. It is evident that the individual is expected to strive for his own highest development. To reach a strong individuality, to fill his place well, he must learn self-mastery, to hold himself in with a tight rein; he must overcome fear of obstacles and dare to undertake what comes to him as his work; he must learn to depend on himself and not look to others if he is to fill his place in life's plan; he is not to be distracted

by this and that; his thoughts must be kept pure and invigorating for healthy growth and action. In short terms we say the individual must develop self-control, courage, self-reliance, perseverance, and all around his life he must keep the atmosphere of pure thoughts. As a son, a daughter, the duty to the Father is to make himself or herself, the purest, strongest personality possible.

"'But development and efficiency have a higher significance than self. There is the wider obligation to family welfare. Every member of the human family stands related to the Maker in exactly the same way; in reality there is no favoritism here. If one has cause to congratulate himself that chance has placed him in exceptionally happy circumstances, his obligation to the less fortunate is thereby increased.

Efficiency Has Higher Aim Than Self

"'In his relations with others the individual's first duty is to avoid being a hindrance to their well-being. "Live and let live," is a good motto; but responsibility does not end there. Besides the negative virtues there must be positive ones. In the interests of the human family individual efficiency must be expressed in actual service. The world will soon see more of this large kindness and helpfulness called beneficence. The Golden Rule has already become the only adequate expression of duty in a higher civilization.

"'What will be the result? Happier lives, to begin with. The strongest proof of this relationship and the purpose of the Creator is that no person can be satisfied and live for himself alone, and the happiest individuals are those who are ever ready to hold out a helping hand to others. A second result will be more effective living. There is an inspiration and insight resulting from altruistic activity which will both heighten and deepen character and life. It will become as natural for the new people after two or three generations of right culture to consider community interests, even in the widest sense, as it is now to think of family interests; not the family alone, but all hu-

Efficiency Expressed in Service

mankind will enter into this broader, fuller sense of consideration.

" 'To sum up: The basis of good citizenship is a realization of brotherhood, not as a theory, but as a truth, and this in turn depends on a living faith in the one Father of the human family. Establish this consciousness and we have secured the only rational explanation of life, duty and destiny. Living will take on new purpose and meaning, and love and devotion will not be limited by the narrow walls of home. Establish this consciousness and the problem of teaching citizenship will have been solved; we shall then have realized the highest object of all moral and church teaching, and the heart of all Bible teaching.' "

Summary

"A broad-visioned leader from the ranks of the business-world; would we had more of his kind," thought the Professor, as he slowly folded the letters, giving each a caressing touch. "And our splendid sons and daughters! Verily they have found the basis of true character-building—both the basis and the constructive power—Faith!"

CHAPTER V

SELF-CONTROL

Thou canst not be conquered save thou art willing.

—*Savonarola.*

A man without self-control is like a barrel without hoops and tumbles to pieces.—*Henry Ward Beecher.*

HE THAT is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city," said the man of wisdom in that distant past when prowess in war stood above every other lauded qualification. It is as true to-day as it was three thousand years ago, but to make it more applicable to the present it can be said that he that rules his spirit is greater than he that seizes his country's resources, rolls up wealth and political power, and holds at his mercy the economic fate of his fellow beings. Subjective power always has been and always will be greater than objective power.

Self-control, the Rule of Reason by Means of the Will

This supreme mastery, now as then, consists in the control of emotions, passions, thought, and the regulation of conduct. This power, which is within the reach of every normal person, may be called the rule of reason by means of the will; and the strength of this rule depends on how far the will has been trained to direct attention.

The prayer, "Lead us not into temptation," can largely be answered by the petitioner himself. If attention is often directed to an object or purpose and allowed to dwell on it regardless of its value, justice or virtue, the will gradually weakens and finally becomes powerless to check desire. The all-important office of the will is to

direct attention in line with the best judgment and highest justice.

In the young child judgment is wanting and attention is purely automatic, determined solely by the attractiveness of the object. If another object is to claim his attention, it must possess superior attractiveness. The appeal at this age reaches only the physical senses. As he grows older, his attention should gradually be directed to objects which have little or no attractiveness for him in themselves, but by the use of attractive motives, can be made appealing. Such motives are desire of praise and reward, love of parent and teacher, and emulation in home and school. The objects themselves should, of course, be invested with all the desirableness possible; and care should be taken that in this more abstract work, the child's power of attention be not taxed to the point of weariness. By such means, judiciously used, the habit of attention in the child becomes amenable to the will of parent and teacher. If they themselves have strong will, good judgment, and attractive personality, the discipline of home and school will aid the child to almost certain power of determinately fixing his attention whenever and wherever he desires.

Attention Automatic in Young Child

As his mind develops, the attention should be directed to ideas and feeling, appeal always being made to the highest motives which he is capable of appreciating. These suggestions need constantly to be repeated, especially if there are bad impulses to be repressed. But in all this, no effort should be spared to have the child's own will, and not another's, do the directing. To the degree in which his will is able to direct his attention, does he possess self-control. If his mind can be engrossed with some thought or emotion by virtue simply of its attractiveness for him, he lacks self-control, attention being then involuntary. But if he can fasten his attention upon any idea or emotion he selects, he has self-control, attention being then volitional.

Development of the Child's Will to Direct His Attention

Withdrawing the attention from one thing and fixing it upon another is the secret of controlling children. To illustrate, by petting, the child's attention is fastened upon his hurt and his feeling is intensified; by scolding, the child's sense of injustice aggravates his feelings; by distracting attention to something more pleasurable, time is afforded for the feeling to be disregarded. To develop self-control in children whose moral training has been neglected, they should be taught to fix their attention upon the feeling they want intensified and to withdraw it from the one they want to conquer. This method is more successful than direct repression because, though the will may put forth its utmost strength in the way of direct repression of a bad thought or feeling, it may fail; while the method of exerting the same amount of force in changing the direction of attention seldom fails.

Controlling Children by Changing the Object of Attention

Suppose that a temptation is presented to a boy to desert his post. Duty says he ought to stay. But if he allows his mind to dwell upon the pleasure promised, the sense of duty shrivels as the other motive looms large, and finally he yields to the superior attractiveness of the anticipated pleasure. His attention is automatic. But if his will had withdrawn his attention from the pleasure and dwelt determinately upon the good to be derived from doing his duty, this comparatively weak motive would have become intensified and could have mastered the other.

The observance of three rules helps to avoid evil thoughts. The first one is, never to read a book or look at a picture that one could not read or look at before the whole school of boys and girls, before both men and women. This rule prevents the subtle, insidious influence exerted by evil ideas clad in attractive fiction and the compelling effect exerted by pictures. The second rule is, to keep the mind from dwelling upon a thought that one would blush or hesitate to express out loud before men and women. This rule drives away all impure or dis-

How to Prevent Evil Thoughts

honest thoughts, all thoughts of anything unjust. The third rule is, to avoid dwelling upon the pleasures of a questionable course; for to entertain thoughts of the pleasures to be derived from wrongdoing is to open the way for its commission. To think favorably upon stealing or lying is followed invariably by action, because the attractiveness of wrongdoing being dwelt upon, the attractiveness of duty becomes less and less, and both will and reason lose control.

Dwelling Favorably Upon Wrongdoing

A boy seeing a knife lying on an adjacent desk begins to think, "Oh, I wish that knife were mine! I cannot afford one and he can have as many as he wants. It is not fair. And I could whittle out that boat for Jamie if I had it. Besides, he'll never miss it, he's so careless. And when I get some money, I'll buy him another and put it where he'll find it."

Questions:—What will be the boy's action? Why? Where did he make his mistake? When he wants the next thing, will he argue to himself as long as he did the first time? And the next time? Does one become a bad man all at once? What is the first decisive step downward? When the will allows the mind to dwell upon the temptation.

Attention makes a mere suggestion loom into a fiery temptation. Other considerations sink into insignificance or are forgotten. If you would strengthen your powers of resistance to evil, keep your mind from dwelling upon any form of ill-doing. Turn away from it, fix your mind resolutely upon some good purpose that demands immediate action and throw your energies into it. If a burglar gets into the house one does not let him stay, but uses all one's energy to drive him out. With the same energy drive out bad thoughts.

Bad Thoughts Should Be Treated as Housebreakers

When the question is of controlling the habitual tendency to evil thoughts of a particular kind, the child should not be taught to say, "I will not allow myself to think of this," for the repetition, by fixing the attention

on the very thought or feeling from which escape is desired, intensifies its force. He should be taught to think of something else, something good and pleasurable.

In the negative cases of children with very weak wills, the whole nature, physical as well as mental, needs reinvigoration. When the physical tone is lowered, it is a truism that the power of the will is weakened. Will is dependent upon vitality or nervous energy, not upon muscular strength. A sound body, physical vigor, is a good foundation for vitality, but men of impaired body like Robert Louis Stevenson, Darwin, Sir Walter Scott, have had great vitality and strong wills, while many men of great muscular development have not been notable for either. Exactly what vitality is, is not known, but its medium is the nervous system, not the muscular, and it is nourished by assimilation of food and air. Lack of proper food, of out-of-door air, of the requisite amount of sleep, bad digestion and assimilation, cause a poverty of blood which affects the nervous system. Bad habits and unhygienic conditions of home, of school and of person, contribute to low vitality.

Will-power Dependent on Vitality

The parents' and teacher's influence and teaching should be such that the children will themselves try to correct the conditions that impair vitality. Throw the windows open frequently, no matter how perfect the system of ventilation, with some exclamation about the necessity of fresh air for the brain to act clearly and the will strongly. If your own vitality is lowered, freely ascribe it to the late hours or the closed windows of the night before, or to the hearty, innutritious supper late at night. If a child complains of headache, remark, "I fear you slept with the windows closed." Create a contagious enthusiasm for the laws of health.

Controlling Conditions on Which Vitality Seems to Depend

Through personal visits to the home, teachers may learn what conditions can be reached through the fraternal spirit of the school or through the social betterment organizations of the community. To strengthen the will

power, find out what worthy objects have most attraction for the child, and encourage and aid him in his pursuit of them. If he be fond of tinkering, show him something you have made with tools, suggest some simple thing he could make for you or the school-room or his home. Suggest, if he be poor, how he can earn money to buy tools, or use the spirit of fraternalism in the school to get him a set. Visit his workshop and show sympathy and interest. Suppose that the boy's interest goes no higher than catching flies. Show him through a magnifying glass the wonders of a fly's foot, wing, eye. Suggest how he can earn money to buy a magnifying glass. Have him report to the school, either orally or through compositions, what he finds out about the fly's structure, food, habits, uses and evils. Suggest studying dragon-flies, butterflies, and making collections. Give him the formula for making a poison bottle. In this way foster habits of self-reliance which may be looked to as available for moral direction of conduct, and turn into wholesome or useful pursuits the energy which undirected goes to waste or is injurious to the child himself and society.

Fostering Habits of Self-reliance

But the capacity for willing depends, first, upon the conviction that one has such a self-determining power and, secondly, upon habitual use of it. Hence it is first necessary to create in the weak child the conviction of possessing will-power, which it rests with him to exert and for whose non-exercise he is responsible. All who work with juvenile criminals testify that nothing can be done until this consciousness of possessing power within themselves to resist temptation is aroused.

Child to Be Convinced of Possessing Will-power

"All education," says Guyere, "should be directed to this end, to convince the child that he is capable of good and incapable of evil, in order to render him so," and MacCunn adds, "and even to the limits of pious fraud, to convince him that he is capable of better things."

The child should be assured over and over again that he has a will, that he can govern his temper if he try hard

enough, that he can overcome a difficulty if he but make a hard effort, that he can conquer if he will. "It rests with yourself to will. Be a man, not a beast. Beasts can't will. They just drift, the creatures of circumstance. This is one way in which you differ from them, you can will, you can control circumstances. It's a shame to be a beast when you were created to be a man." Assure him over and over again that a vigorous effort will succeed and make the next effort easier. Insist upon this strongly, since nothing tends so much to the success of volitional effort as a confident expectation of its success, while nothing is so likely to produce failure as the fear of it, confidence and doubt exerting widely divergent effects upon the organs of circulation and respiration. Modern psychology shows that faith means realization and that doubt justifies itself. To determine to do anything is half the battle. To think it impossible is to make it so. The expression "to lose heart" has a physical basis behind it, loss of confidence and hope affecting through circulation and respiration the physical structure of that organ. Also compare the will to the muscles which exercise makes stronger and more efficient and which weaken under disuse. Show the effect of holding in the mind the image of the thing that one would become and struggling hard to attain it. The image has a marvelous power of attracting what is desired, of making real the picture that is seen.

The Power of Faith and Hope

Stories, Proverbs, Sayings

"I THINK I CAN"

A little railroad engine was employed about a station yard for such work as it was built for, pulling a few cars on and off the switches. One morning it was waiting for the next call when a long train of freight cars asked a large engine in the round-house to take it over a hill. "I can't; that is too much of a pull for me," said the great engine built for hard work. Then the train asked an-

A Brave Little Engine

other engine, and another, only to hear excuses and be refused. At last in desperation the train asked the little switch engine to draw it up the grade and over on the other side. "I think I can," puffed the little locomotive and put itself in front of the great heavy train. As it went on, the little engine kept bravely puffing faster and faster, "I think I can, I think I can, I think I can." Then as it came near the top of the grade that had so discouraged the large engine, it went more slowly but still kept saying, "I think I can, I think I can." It reached the top by dint of brave effort and then went on down the grade beyond, congratulating itself, "I thought I could, I thought I could."

The Top of the Hill Is Reached

* * *

"I can do it" leads to victory, "I can't" leads to defeat. "I can" is the powder which projects the ball of action.

* * *

When told by his physicians that he must die, Douglas Jerrold said, "What! And leave a family of little children! I won't die." He did not, living many years.

* * *

The great Darwin was ill almost all his life. His son says that for forty years he never saw a well day. His favorite motto was, "It's dogged as does it." He worked hard all his life and left a name famous forever.

Darwin's Motto

* * *

Cavanagh, an English Member of Parliament, was born without arms or legs. But he became a good shot, fisherman and sailor, and a fine horseman. He rode to hounds with his bridle in his mouth and his body strapped to his horse. He ate with his fork attached to the stump of his arm and wrote holding his pen in his teeth. He was a fine conversationalist and an able Member of Parliament.

* * *

The parents of a little colored boy died when he was six years old. No one cared for the little slave, whose

life was one of great hardship. At night on the dirt floor of the hovel he would crawl into a meal-bag head foremost and leave his feet in the ashes to keep them warm. He had no regular meals. Often he would roast an ear of corn to satisfy his hunger and many a day an egg found under a barn and roasted would be all he had to eat. Schools were not for slaves and he learned to spell from posters on barns and fences. But he became U. S. Marshal, U. S. Recorder and held many other positions of honor and trust. He also accumulated considerable wealth. That boy was Frederick Douglass.

What the Will-power of a Slave Accomplished

* * *

"Nothing impossible to the man that will will," said Mirabeau. "Is that necessary? Then that shall be."

* * *

The great Suwarrow would not listen to "I can't," or to "Impossible." "Do," "Try," he would exclaim.

* * *

A young French officer used to walk about his room exclaiming, "I will be Marshal of France. I will be Marshal of France." And he became Marshal of France.

* * *

Impossible is a word found only in the dictionary of fools.—*Napoleon.*

* * *

The truest wisdom is the strong will.—*Napoleon.*

* * *

They can because they think they can.—*Virgil.* (Applied by Clements to the Japanese.)

* * *

Where there's a will, there's a way.—*Proverb of all nations.*

Beneath the last proverb lies a profound psychological truth. The highly developed, masterful will takes infinite pains to gain its ends. It creates new places in the brain for the mind to work with. (See the psychological

The Masterful Will

study of Helen Keller in Thompson's "Brain and Personality.")

It is true that the moment one says he "ought," he implies he "can." "Ought," the obligation, implies "can," the power. It is the other half of the circle of duty. Have the children repeat frequently Emerson's lines, "When Duty whispers low 'I must,' the youth replies 'I can.' " Thus in every possible way concentrate the child's attention upon his will. The effect is to augment its strength, the psychical power being affected like a bodily organ under attention.

"Ought" and "Can"

Now with the will thus strengthened, the sense of duty must be intensified by determinedly fixing the attention upon it. This can be done in a specific case by saying, "I ought, I ought," thus lessening the force of temptation by withdrawing attention from it. Get the children into the habit of saying, while dressing in the morning, "I ought, I can, I will," saying it emphatically with the mind fixed upon the words.

There are two words whose use largely determine character, "Yes," and "No." Plutarch says that the people of Asia became vassals largely because they could not say "No." Gertrude Atherton uses this idea in her novel, "Ruler of Kings," in which the father of her hero, the richest man in the world, makes his son, whom he is having reared as a poor boy in a woodman's home in the Adirondacks, say "No" twenty times each night and morning, so that it might come easily to his lips in time of temptation. It would be well to tell the story to the children and induce them to follow his example, so that when they are asked to smoke or drink or "join the gang" in breaking a law, they may exclaim "No" more easily than "Yes." Too much emphasis cannot be placed upon the fact that in very many cases of temptation, "No" stands for denial and strong, independent character, while "Yes" means surrender of will and self-indulgence.

The Power to Say "No"

Fix in the child's mind Bagehot's dictum: "He is a

savage who cannot defer a present good to a future good." This is prudence, to consider remote and permanent results as well as near and temporary ones. As the child hardly realizes that there are probably just as many reasons for refusing the present good as for consenting to it, and that in all doubtful cases it is wise to dwell upon the reasons for refusing, discuss cases showing what Bagehot means, so that the child will know what to keep his mind upon.

Bagehot's Dictum

Suppose Johnny is saving money to buy a pair of skates or take a trip. A circus comes along and all his comrades are going. Here is a present pleasure vs. a future pleasure. "No" or "Savage" should pop into his mind. But the pleasures of the circus loom so large. Yes, but there are the many joys, the many pleasures spread over many days, to be gained from the skates or the trip. Analyze a number of such cases. The strength of will comes in the selection of what the attention shall be fixed upon.

As will grows only by use, the child should be encouraged to exercise it continually. When an indulgent mother yields to the whims of the child in order "not to break his will," she is weakening the will by disuse, and continued disuse atrophies it until nothing is left but brain-storms. Only through self-restraint can the will power develop and grow. A good field for its habitual exercise is afforded in resisting social influence. To do as "the crowd does," to do a thing because "they all do it," is to live the common life instead of one's own; it is to reject one's own intelligence and will, to submerge one's self in the mass. When he plans to do something merely because others are doing it, the child should question himself, as did the drunkard, whose given name was Ami, when he wakened from a drunken sleep: "Am I Ami? Or am I not Ami? If I am not Ami, who am I?" Illustrate with a magnet and iron filings; question the children as to whether they are mere filings to be attracted, or whether they have brains and will to control their

Self-restraint Indispensable in Developing Will-power

own course. Theodore Munger in his admirable advice on this subject says: "Suspect the crowd, resist it. Hold the scales of right and wrong in your own hands. Be a person, have opinions and respect them." Elsewhere he says, "When I assent without thought to what another person says, when I do as he wishes without reasoning for myself, there is but one person present, I am nobody." Here is good advice to give: Refuse an answer, delay an action until you have thought it out for yourself. Then have the courage of your own convictions. Having the courage of other people's convictions is common and easy enough, but it implies not much courage or will or brains in the possessor. The greatest fear should not be the fear of unpopularity. Munger puts it admirably: "You like the good opinion of others; it is well; but first have a good opinion of yourself. 'If I do so and so what will others think of me?' But what will you think of yourself? 'I fear I shall be unpopular.' Fear being unpopular with yourself." Cite the case of Theodore Roosevelt, who as police commissioner, as governor, as President, never feared unpopularity.

Having the Courage of One's Own Convictions

A Man Who Did Not Fear Unpopularity

Proverbs, Epigrams

Kites ride against, not with the wind.

* * *

Only dead fish float with the stream. Live ones swim against it.

* * *

Three things are necessary for success: first, backbone; second, backbone; third, backbone.—*Charles Sumner.*

* * *

Paddle your own canoe.

* * *

I am the master of my fate,
I am the captain of my soul.

The mistake is often made, at home and school, of treating as wilfulness in the child what is really lack of will-fullness, being the direct result of lack of control over the automatic activity of the brain. If punishment be inflicted, the sense of injustice with the emotional disturbance produced still further enfeebles the weak will. The only thing to do is to distract the child's attention by the substitution of a more pleasurable object or motive. A little four-year-old boy known to the writer was never ready to go home when visiting with his mother at a neighbor's house. Whenever the mother saw that he was having such a good time that his young will simply could not act, she avoided conflict by proposing a race home, a game of which he never tired. No matter how much he was enjoying the visit, the superior attractiveness of the race induced him to leave readily and cheerfully.

Avoiding Direct Conflict with the Child-will

Children are often punished for restlessness as if it were a wilful offense, instead of an evidence of nervous energy which should be given vent in some definite action. When pupils become restless, they should be given a sprinting recess or a spirited calisthenic exercise. One teacher who had a somewhat turbulent school of boys one winter, worked off their excess of energy by tugs of war and other physical contests. When a child becomes restless he should be sent on an errand with orders to do it quickly. Much ill-temper and many cases of discipline can thus be avoided, because the nervous energy which would otherwise pass up into emotions of moroseness and sullenness, is allowed to go downward through the motor centres into muscular activity.

Restlessness Not Under Direct Control of the Will

As the child develops, make him thoroughly understand that all acquired endowments such as ability to play the violin, to speak a language, to perform acrobatic feats, to draw or paint, to work at any handicraft, at any profession, are acquired only by the will modifying the substance of the brain. The centres for any art, any

skill, are not in the brain until the will puts them there. Unless the will alters the brain by making new centres for the mind to use, the man is but litle more than a higher animal, with nothing but his small stock of inherited endowments. It is the will which makes the man. Through will man gains possession of himself. Through it and through it alone man directs, compels and develops self.

Acquired Ability Modifies the Brain Substance

There are a number of terms used to express states of the mind in connection with will and reason that are often used indiscriminately. A good way to get a clear idea of their real meaning is to consider them in pairs.

Obstinacy and wilfulness both apply to action directed by strong will, but without the sanction of reason. The difference between them is that while wilfulness is spasmodic, or just for the time being, obstinacy is a habit of the mind. On the other hand, in comparing obstinacy and pertinacity, we see that while the former is a holding to purpose unsupported by reason, and takes on an attitude of resistance, the latter is purpose supported by reason, and is persistent rather than resistant.

Then there are the two states of mind expressed by "steadfast" and "stubborn," with an interesting distinction. A person who is stubborn when opposed is often the very one to give up quickly when there is real work to be done; but a steadfast person persists in hard tasks.

The importance of strong will-power cannot be overemphasized, but it must be will-power directed by reason and conscience. Without these directing forces, the will is like the energy of the locomotive without an engineer behind it, like fire which does good service when controlled but works fearful ill when left to its own devices. Reason is the king and will the prime minister. Will with the right motive supplied by reason rules the world. Without this motive it is a destructive force, destructive to the individual and society.

Will-power Must Be Guided by Reason

The purpose of food is to nourish the body. When it

is taken for the pleasure that results from the gratification of taste, the temptation is to overeat. Overeating tends to produce two bad results, one physical, the other moral. When the stomach is overloaded, it cannot properly perform its functions. Its companion organs, the liver, kidneys, and intestines are hindered in their work, and the whole system is deranged, producing many of humanity's bodily ills. Nothing is more common than some form of indigestion, which does not need to be acute to work great injury. "It may weaken the system and detract from one's energies and powers without giving any warning whatever," says a noted specialist. Moreover, eating simply to gratify the palate leads to gluttony and that to sensuality. High livers are as a rule sensualists. Dante places gluttony and sensuality in the same Circle in the Inferno.

Necessity for Control of Appetite

Parents are largely to blame for the false, capricious appetites of their children. Instead of providing food simply for nourishment, food that will supply warmth and energy and build up tissue, innutritious food is furnished, food highly spiced that provokes appetite instead of satisfying it, food that makes the child sluggish and dull instead of bright and vigorous. Even when the child's simple taste revolts he is urged to partake. If a valuable horse is overfed or improperly fed, the caretaker is looked upon as ignorant or brutal. This, however, seldom happens, for horses are prized too highly. But children are often misfed and are thus deprived of the most valued of their possessions—health and morality.

Improper Feeding of Children

The body can be compared to a ship starting on a long voyage. No matter what the cargo carried, the ship itself must be kept in perfect condition. If the ship break down in any part, if any part of the machinery fail to do its work, the voyage is delayed or comes to an abrupt end. So if the body break down, failure to achieve follows. Symmetrical development is conditioned on health.

Again, the stomach can be compared to an engine which runs a factory, or a locomotive. Only fuel which produces the greatest amount of energy is used, and the engineer is sought after who can obtain the greatest amount of energy from the smallest amount of fuel. These engineers do not put in the furnace things which not only are useless but clog the machinery. As a furnace converts fuel into heat and energy, so the stomach takes bread and meat and converts them into bone and muscle and energy. Sweets, pickles, ices, cakes, spiced things not only are useless but harmful to the bodily machinery.

Brief Lessons in Control of Appetite

Breeders of fine horses and dogs pay much attention to proper feeding. Even chicken fanciers study carefully what food is best for poultry, while governments give advice as to the proper feeding of cows. Is not a child of more importance than a chicken or cow?

Again, the body is like a fine house. The owner seeks a tenant who will keep it in order. What kind of a tenant are you? Fix the child's thoughts upon the sound body needed for his work, the nourishing food needed to build and repair that body, thus withdrawing attention from the pleasures of taste.

The indirect influence of the mother or teacher should not nullify her direct teaching. If she would have her instruction tell, she should herself avoid the ice-cream parlors, the soda-fountains, etc. If candy be offered her by a child she should either refuse it tactfully, or take it, saying that she will eat it as a dessert after her dinner, when it is harmless. Pure candy is a food, nut candy being a good substitute for a meal. Candy becomes unwholesome when eaten in too great quantity and between meals, as it then ferments. When a guest at the homes of her children or at social functions, the teacher should be careful to practice what she teaches in the school-room. Her whole influence should be wholesome and inspiring. (For indirect teaching on this subject see Miss Elizabeth Harrison's "Study of Child Nature.")

Precept Needing Support of Example

The most common and serious results of lack of self-control are in connection with temper. To lose one's temper is to let a surge of angry feeling rise above the control of the will. Anger is provoked by injury or injustice, fancied or real, done to oneself or to others in whom one is interested. If this feeling is not linked with any personal one of dislike or hatred, but rises purely from a sense of honor and justice, it is righteous indignation and may have the full sanction of the will. There are, however, few instances of justifiable anger compared with the innumerable manifestations of sudden, impatient, uncontrolled agitation against those who are believed to injure one or to oppose one's opinion.

Necessity for Control of Temper

Truth and justice from their very nature need a calm mind undisturbed by anger. If the feelings absorb the attention, there is none to give to the regulation of thought. An angry person is a bad judge. "To control the temper" does not mean to annihilate temper, but to control the expression of the excited feeling in action. Then when the feelings subside, the mind can judge the matter dispassionately, can put self in the other's place, and think out how far each may be at fault, and how best to right the wrong, if wrong there be.

While the will cannot prevent the angry feeling arising, it can drive it away by determinedly keeping the mind from dwelling upon the exciting cause. In some people, however, violent excitement of the feelings subsides quickest when expended in action. Children of this temperament should be advised to give bodily vent to violent feeling in harmless or controlled action. Writing a letter expressing one's feelings very fully and then tearing it up when completed acts as a safety valve. Sprinting or very fast walking in the open air where one may speak his mind to the winds without hurting anyone, or a spirited calisthenic exercise, has the same effect. Dr. Howe tells of an idiotic boy subject to violent paroxysms of anger who was put to sawing wood for two or three

Anger May Be Dissipated by Harmless Physical Exercise

hours a day. The muscular exercise using up his excess nerve force, his temper became calm and even. Children with a tendency to moroseness, which is the emotional reaction that has mounted into the cerebral centres and developed by brooding, should be encouraged to give it harmless physical vent. The uselessness and absurdity of such action will touch their sense of humor and do much towards showing them the absurdity of anger itself.

An angry person sometimes says in excuse: "I have had it out and have done with it." True, but the expression of anger, say psychologists, leaves a trace on the brain which makes it easier for passion to follow the same path again, to seek similar relief when the need occurs. The mere expression tends to form habit. This is the great evil to the individual of giving way to anger, the formation of the habit, the habit that wrecks lives, one's own and others', and only too often results in actual murder.

Forming the Habit of Giving Way to Anger

1. Automatism.—Anger is an automatic reaction just as the rebound of a ball against a wall is automatic. The I has nothing to say. But the I, the will, should be master of the body. The I should be too big, too masterful, to be overcome. To yield to anger is to degrade the I.

2. Justice.—Anger prevents one's putting himself into the other's place, to see his side, to think out where self is in the wrong.

3. Fear of Consequences.—Anger sends forth the vindictive word or action that angers the recipient, who does in return a little worse, and thus revenge and re-revenge go on until a feud results, hatehood instead of brotherhood.

Eight Reasons for Not Yielding to Anger

4. Brotherhood.—The law of the brotherhood demands the soft answer that will turn away wrath, the gentle silence that will turn the enemy into a friend.

5. The Real Injurer.—Nothing another can do can really hurt one. Only one's self can do that. It is in giving

way to anger that one is hurt; doing wrong, not suffering wrong.

6. Blindness of Anger.—Anger defeats its own end. "I was so angry that I did not know what I was doing." Controlling one's anger gives time for reason to step in and determine how best to right the wrong, if real wrong there be or was intended.

7. Savagery.—When a savage is angry he uses a poisoned arrow. When a civilized man is angry he uses poisoned words. Both aim to hurt, to kill. Both weapons are deadly.

8. Physical Effects.—Continued fits of anger lead to violent paroxysms which often end in apoplexy or death, or lead to emotional insanity, in which, bereft of reason and will, the subject often commits terrible crimes. It is said that anger also poisons the body, chemical tests of the breath of angry people revealing a poisonous precipitate. Pure blood is necessary for the physical organs to do their work and for the existence of the life-giving germs. Suckling babies have sometimes been poisoned at the breasts of their angry mothers.

Anger Poisons the Body

Stories, Proverbs, Sayings

The worst of slaves is he whom passion rules.

* * *

A soft answer turneth away wrath.—*Bible.*

* * *

Self-reverence, self-knowledge, self-control — these three alone lead life to sovereign power.—*Tennyson.*

* * *

Govern your passions or they will govern you.

* * *

A man in a passion rides a horse that runs away with him.

* * *

An angry man opens his mouth and shuts his eyes.

* * *

Whate'er is begun in anger ends in shame.—*Franklin.*

Not an ungovernable temper but an ungoverned temper.

* * *

When angry count ten; when very angry, a hundred.—*Jefferson.*

* * *

Two things a man should never be angry at: what he can help and what he cannot help.

* * *

Flies are caught more easily with honey than with vinegar.

REVERSIBLE FIGURES.

An Absurd Display of Temper

A Western senator of irascible temper had desired one of his clerks to prepare a tabulated statement of certain trade statistics of the United States. When the statement was laid before the testy senator, he glanced at it with an air that boded trouble. Suddenly he exclaimed: "Look here, Robinson, this won't do! These figures are disgraceful. An office boy could do better. See that five! It looks for all the world like a three! Nobody would take it for anything else! Just look at it!"

"I beg pardon, Senator," replied the clerk, "the fact is, it is a three."

"A three!" roared the senator, "you idiot! It looks like a five!"

A COSTLY TEMPER

A Rare Book Goes Out of the Window

A gentleman had a negro servant who exasperated him by his stupidity. One day, when he was more stupid than usual, the angry master of the house threw a book at his head. The negro ducked, and the book flew out of the window.

"Now go and pick that book up!" ordered the master. The negro started to obey, but a passerby had saved him the trouble, and had walked off with the book. The scientist thereupon began to wonder what book he had thrown away, and, to his horror, discovered that it was a quaint and rare little volume of mathematics, which he had purchased in London for fifty dollars.

But his punishment was not yet complete. The weeks went by, and time had begun to assuage his chagrin, when strolling into a second-hand bookshop, he perceived, to his great delight, a copy of the book he had lost. He asked the price.

"Well," said the dealer reflectively, "I guess we can let you have it for forty dollars. It's a pretty rare book, and I dare say I could get seventy-five dollars for it by holding on awhile."

Forty Dollars' Worth of Temper

The man of science pulled out his wallet, and produced the money, delighted at the opportunity of replacing his lost treasure. When he reached home a card dropped out of the leaves. The card was his own, and further examination showed that he had merely bought back his own property.

"Forty dollars' worth of temper! Huh! I think I shall mend my ways!" he was overheard to say. His daughter, who tells the story with glee, declares that the negro servant is positively worried over the sunny disposition of his master. He feels that the worthy man must be ill.

A STENOGRAPHER'S BAD TEMPER

Why She Lost Her Job

"Yes, Miss Lawrence is a very competent girl," said a business man of his stenographer whom he had discharged. "She is competent and energetic. If she were more sweet-tempered and less quarrelsome, I should not have dismissed her."

Seeing my look of surprise, he explained. "Personally I had nothing to complain of. But she scarcely ever went to the telephone without an altercation with the operator. She had continual trouble with the janitor, and accused one of the scrubwomen of stealing a handkerchief. The office-boy was her deadly foe, and much of the time she was not on speaking terms with the other stenographers. A peaceful atmosphere is necessary for good work, and so I had to dismiss her."

THE ENRAGED TEAMSTER

Anger Kills Two

During a fit of anger brought on by the stubbornness of his horse, William S—, forty-five years old, of S— Avenue, died on his wagon in front of his home. The horse balked and S— became so enraged at the animal that his heart was affected and he died instantly.

ANGRY CHINESE CARTMEN

In Tungchow two cartmen became engaged in a violent altercation. Both of them were furious with rage and suddenly one drew back his arm with his carter's whip to strike the other. As he straightened himself up against the wall, his arm uplifted and his face livid with passion, a blood-vessel burst in the brain, he stood a moment and then fell at his enemy's feet. The doctor summoned said that he had killed himself with anger.

LINCOLN'S ADVICE TO STANTON

Working It Off by Letter-writing

Stanton, the great war secretary, was a man of irascible and uncontrolled temper. He often flew into fits of passion over the conduct of the war. One day in the presence of President Lincoln he indulged in some fiery criticism of a certain general. The longer he talked, the angrier he grew. Finally Lincoln said, "Stanton, why don't you write a letter telling him what you think?" "That's a good idea, Mr. Lincoln. I'll do that very thing." The next day he showed the President the letter he had written. "Excellent, excellent! You have told him just what you think of him. Now what are you going to do with the letter?" "Do with it! Why, send it. What would you do?" "Put it in the waste-basket now that you have relieved your mind." After a few minutes' expostulation, the secretary, no longer angry, followed the President's advice.

PETER AND THE ECHO

Little Peter was one day playing in a field near a wood on a hillside. In his merry play he began to shout, when instantly an echo from the rocks and woods repeated his words. Peter thought that some boy, hidden in the woods, was mocking him. He became angry and shouted, "Ho, stop that!" Instantly the echo came back, "Ho, stop that!" "Who are you?" Peter cried. The echo returned just as angrily, "Who are you?" "You are a fool," exclaimed Peter, who now darted to the woods, stick in hand, to find the saucy boy who was mocking him with the same ugly names he was shouting. Long and far he wandered, but in vain. He had to return home without finding the naughty boy. When he told his mother the story, she said: "You have been angry with your own self. It was your own voice that made the sound and you heard only the echo of your own words. If you had spoken kind words, kind words would have come back to you from the woods."

An Angry Boy Learns a Lesson

Anger is intensely selfish; it arises not from a hatred of the wrong but because the wrong was inflicted upon us. It assumes that one's own rights and interests are paramount. It is thus anti-social, inimical to the interests of the brotherhood. Instead of brotherhood it produces hatehood. Anger is essentially unjust because it prevents one's putting oneself in the other's place.

Anger Considers Only Self

Anger, wilfulness, obstinacy, sulkiness, quarrelsomeness, effectually hinder success in business, because he who cannot rule himself cannot rule others and because employers find that the best results are obtained in an atmosphere of peace and brotherliness.

Sometimes people pride themselves on these qualities as evidences of a strong will, regarding them as "virtues in excess." But it has been truly said that there is "no

virtue in excess." "The archer who shoots over the mark misses it as much as he who falls short."

Anger is a moral boomerang that comes back and hurts the offender. When one is injured and, yielding automatically to the emotional reaction of anger, does or says something under its impulse, the other person is provoked to do or say something still more hurtful than the first offense. Anger adds fuel to fire. It is a petard that hoists its maker. Moreover, anger is the cause of the endless chain of reaction that ends in feuds. Angry reprisals have led to the many bitter feuds of Kentucky and Scotland and to much petty warfare on the frontier between whites and Indians.

Anger Is a Feud-maker

Care should be taken, however, not to confuse the spirit of revenge that seeks to get even, with righteous indignation that seeks to right injustice. The feeling of righteous indignation at injustice should not be discouraged. On the contrary, distinct encouragement should be given for it to find vent in action. Righteous indignation at injustice that finds vent in action is one of our crying needs. A philosophical writer commenced a recent book by contrasting the English tourist with other travelers. He said that when the latter suffer injustice at the hands of government or corporations or individuals they merely grumble and rage. The feeling finding vent in this form, they take no further action and the injustice continues. If an Englishman suffer an injustice, say at the hands of a railway, he stops his journey, takes the matter up with the proper authorities and only resumes his travels when the wrong is righted. This is the spirit that must be developed in our American youth, to right wrongs wherever seen. Righteous indignation finding vent in proper action is half of the spirit of fraternalism.

Indignation at Injustice to Be Encouraged

Therefore preach the duty to the children of "making a fuss" when things are being done that are unjust. If the little ones are not getting their rights on the playground, if the poor and unfortunate are being ill-treated,

ridiculed or snubbed, if thoughtless ones are bringing down the class average, are spoiling the teamwork, if there is unfairness in the games, it is the duty of children to "make a fuss," to step in and make every effort to right the wrong, not in a spirit of anger inspired by an irrational desire to return injury for injury, but in a spirit of righteous indignation inspired by the love of justice. Hold up for their admiration the public-spirited reformers who, single-handed or combined, wage vigorous and effective warfare against wrong and injustice; hold up to scorn the coward who does not fight for principle and justice even when failure seems certain. Unless the child practices in the house, on the school grounds and in his whole daily life this ideal of knight-errantry, he will not later do his duty actively as a citizen.

Tolerating Injustice Is No Virtue

That the child may get a clear idea of the distinction between anger and righteous indignation, compare the first to the steam in the boiler that explodes and destroys the engine, rendering it useless for service, and the latter to the steam kept in its place and making the engine do service.

The attitude of the school and home toward fighting and anger should be that of Theodore Roosevelt as expressed in a letter to Myra Kelly in the Foreword to her "Wards of Liberty."

"Teach them that the wrong is not in fighting but in fighting for a wrong cause or without full and adequate cause, and you teach them what is true and right and what they can act up to. But teach them that all fighting is wrong; that the wars of Washington and Napoleon are of the same stamp; that Lincoln and Attila are on the same ethical level, and the result is either vicious or nil. If Miss Bailey's 'steady,' the doctor, would not knock down a man who insulted her, I would have a mighty poor opinion of him; but if he were brutal to the weak or a bully or a tyrant, I would have an even worse opinion of him."

Roosevelt's View of Fighting for a Cause

Stories, Maxims

Revenge converts a little right into a great wrong.—*German Proverb.*

* * *

It costs more to avenge injuries than to bear them.—*Russian Proverb.*

A MERCHANT'S REVENGE

A built a very extensive warehouse on his lot and after it was completed, B, the next neighbor, discovered that it was two or three inches on his lot. A surveyor was sent for and A discovered his mistake and freely offered B a large sum to permit the building to stand. B knew that he had his wealthy neighbor in his power and would not sell the narrow strip of land for twenty times its value. He held off for a larger price, believing that A would pay half the value of the building rather than pull it down. But A, finding that B was bent on extortion, began to pull the structure down. Then A might have settled on his own terms, but he had no offer to make.

B's Extortion

In order to avenge himself, A ordered his builder to run up the new edifice a couple of inches within his own line and it was done. A short time afterwards B commenced the erection of his splendid warehouse, directly against his neighbor's and, of course, two inches over on the lot of A. The trap succeeded as A had expected; and after B's building was completed and his friends were congratulating him on his fine structure, A stepped up and informed him that the building encroached on his land. A surveyor was sent for, who confirmed A's statement. B was at the mercy of the man he had wronged! He offered A half the cost of the edifice if he would suffer it to stand. No; he must pull it down, and down it came to the very foundation.—*Cowdry's Moral Lessons.*

A's Revenge

Questions:—What motives actuated B in the first place? What course ought he to have pursued? What was the

effect of his course upon A? Was it wrong of A to feel anger? No, because feeling is not under the control of the will. He would have been a very weak-spirited man not to have felt anger at this unjust treatment. His manliness demanded anger. Now, since feeling demands expression, what was wrong with the expression he gave to it? Instead of doing as he would be done by, he did as he had been done by. He sought revenge instead of justice. Through B's action he suffered wrong, through his own he did wrong. He lowered himself to the level of the other.

Seeking Revenge Instead of Justice

What should B have done, according to the Golden Rule, when he discovered that the warehouse was on his lot? In what right way could A have come out even with B? In that case would they have become friends or enemies? As it was, do you not believe that B again tried to get even with A, that through the long years that followed there were continual annoyances and persecutions? Suppose that A in rebuilding had built just on the line but had completely ignored B in all the following years, would he have performed his full duty? No, because the tie of brotherhood demands kindliness, helpfulness, friendliness.

THE TWO FARMERS

Jones and Smith were two men whose farms lay side by side. Jones had a very quarrelsome disposition, his temper taking fire at every spark. He hated his neighbor, who would not quarrel with him, and he seized every opportunity to annoy him. One day he went to town. While he was absent a heavy storm came up and he bethought himself of his hay left in the field to dry. He hurried home heartsick, only to find it safely stored in his barn. Smith, seeing the exposed hay and knowing that its loss would be serious, had taken his men and put it all safely in the barn before the storm broke. He had done as he would be done by.

A Neighborly Deed Wins Smith a Friend

This kind action transformed Jones. His quarrelsome temper left him and be became as obliging as his neighbor. —*Adapted from Cowdry's Moral Lessons.*

Studying the Case of Smith and Jones

Questions:—Suppose that Smith had resented the ill-treatment of Jones and sought revenge, what would have been the effect on Jones? Suppose that Smith had taken no notice of Jones' evil actions, but had not saved the hay, would he have been doing his full duty? What rule furnished him a guide? Does brotherhood demand mere avoidance of evil or active doing of good? How many acts of revenge would it have taken to turn Jones into a friend? How many acts of good did it take?

"BE ANGRY AND SIN NOT"

Punishing a Bully

Will was a farmer's son who attended school in town. His clothes were poor, and being without the preliminary training of his classmates, he was often at a disadvantage although in mental capacity he excelled most of them. James, the wit of the class, never lost an opportunity to ridicule his mistakes, his bright red hair and his patched clothes. Will took the ridicule in good part, never losing his temper. One Saturday as he was driving his cows to pasture, he met James plaguing a young child, a cripple. Will's indignation was roused by the sight. He besought the bully to stop, but, when he would not, pounced upon him and gave him a good beating, nor would he let the boy go until he promised not to molest the child again.

Questions:—How would James have probably behaved if he had been snubbed and ridiculed? While Will suffered wrong did he receive any real injury? Did James? Tell all the motives that kept Will from retaliating. Suppose Will had retaliated, what would James have done? Would not matters have gone on then from bad to worse and each deteriorated more and more? What advantages did Will gain from this unkind treatment? Did Will forget himself when he fought James? Would Will have done wrong if he had not fought? When one sees an in-

justice committed, by what course does one do wrong? (It is an imperative duty to right injustice.) Was there any benefit to James himself in Will's act? It saved him from the tyranny of his evil tendency. He was shamed out of it.

A masterful temper is sometimes as much condemned as a weak will. But such a temper needs only the control of reason and it becomes a great power for good. It furnishes the will and executive ability to do great things if turned into beneficent channels. Knowledge can form noble resolves, says a recent writer, conscience can feel remorse and shame, but nothing except strong will can hold one to performance. Hell is paved with good intentions, mortared by tears. "Take up the stones," says someone, "and throw them at the Devil."

A Masterful Temper Can Be a Power for Good

All men who have "something achieved or something done" in the way of righting wrong have been masterful men, men who have used their forcefulness as driving power. They convert their fire into a motive power of life instead of permitting it to waste itself in useless passion. At a mild red heat steel can be drawn out under the hammer to a fine point. But when the heat gets beyond control and is a bright red, the steel crumbles under the hammer, and at white heat it will fall to pieces. The Scandinavian god was not a Zeus hurling thunderbolts in hot anger, but a Thor wielding a hammer and making each stroke tell. Washington, Cromwell, Wellington, William the Silent, Wordsworth, Faraday, Pericles, Aristides, Socrates, were men of masterful temper under perfect control. These men ruled their own spirits and turned their fiery zeal into channels of service to humanity.

Ruling the Spirit

If social service is the ideal of the home and school, and justice the law of both, the task of turning the masterful temper into right directions is easy. The boy recognizes

his duty and needs only to be shown how to use his powers for the benefit of his weaker brothers in protecting and helping them whenever and wherever needed. Student government also helps to regulate masterful natures by the responsibilities thrown upon them. If at home and at school he is taught the lessons of brotherhood, with its concomitant feeling of equality, the boy quickly recognizes the anti-social character of an uncontrolled masterful temper and that he who domineers over others is not really as strong-willed as he who masters himself, his violent emotions, his bad appetites, his habits. Such masterful men as Richard III., Napoleon Bonaparte, and the modern financiers who in their ruthlessness trample upon others' rights, should be objects of scorn. Teamwork, brotherhood, fraternalism, must be the ideal upheld.

The Steadying Effect of Responsibility

Stories, Proverbs, Poems

O, 'tis excellent to have a giant's strength, but 'tis tyrannous to use it like a giant.

* * *

Man is made great or little by his will.

* * *

Strength of will is power to resist and persist.

* * *

Conquer thyself; till thou hast done that, thou art a slave.—*Burton.*

* * *

Boys flying kites haul in their white-winged birds;
You can't do that when you're flying words.
—*Will Carleton.*

* * *

Every man must have a master; if he is not his own master, then somebody else will be.—*Theodore Roosevelt.*

* * *

Great souls have wills; feeble ones have only wishes.—*Chinese Proverb.*

* * *

I am; I can; I ought; I will.—*German Proverb.*

A SOFT ANSWER TURNETH AWAY WRATH

A certain hotel clerk was noted for his cheerfulness and suavity. He could put guests into the smallest rooms and by his control of himself disarm their anger. A gentleman came down to the office one morning in a towering passion about his room. "It's not big enough to swing a cat in!" he cried. "Oh, I did not know that you had brought your cat with you, or I'd have given you a room big enough to swing twenty cats in." Both laughed and the man's anger melted.

A Tactful Clerk

WASHINGTON'S SELF-CONTROL

When a young man Washington had a quarrel with an acquaintance by the name of Payne. Washington said something very offensive and Mr. Payne promptly knocked him down. Aware of Washington's fiery temper and well-known courage, Mr. Payne expected nothing less than a challenge to a duel. But the next day Washington sent for him. He met him with outstretched hand saying, "To err is natural, Mr. Payne. I believe I was wrong yesterday. You have already had some satisfaction and if you deem that sufficient, here is my hand. Let us be friends."

ROGER SHERMAN

Roger Sherman, the great jurist, was once conducting morning prayers in his home. Several students were present, one of whom relates the story. Mr. Sherman's baby daughter who sat by his side persisted in interrupting the service. Having spoken repeatedly to her without effect, he finally tapped her gently with his hand. His aged mother who sat across the room saw the act. She rose, tottered across the room, and slapped her son in the mouth. "You slap your child, I will slap mine," she said angrily. The color mounted to the Judge's face, he raised his eyes, looked steadfastly at his mother—then continued reading.

A Temper Under Control

Questions:—How does a skilful musician acquire control over his fingers? a sculptor? How did Roger Sherman acquire self-control? Could Roger Sherman's mother have refrained from anger? Could she have prevented her action? Yes, because the will controls any motor expression of a feeling. It should also be made clear that while the will cannot prevent a feeling arising, it is responsible for allowing the feeling to remain, since it can direct the attention away from the feeling to other things. Have the children point out all the deeds in her son's noble life, including his filial conduct to her, that she should have thought of. When is the best time to learn to sing? to play? to form the habit of self-control? Do you think Mrs. Sherman had formed the habit when young?

The Will Controls Motor Expression of Feeling

If you have played a passage right once, is it more or less easy to play it right the next time? If you have controlled your angry feelings once, is it more or less easy to control them again? Thoughts traversing the same areas of the brain leave traces in the brain cells. Every time thought follows the same line as before it makes a deeper impression, which makes it easier to go over the same territory again. Compare the process to the guide lines made by bees in nasturtiums, which in turn make it easier for other bees to follow. What is the likeness between people who give way to anger and insane people? Neither are controlled by reason. "He did not know what he was doing," is often said of angry people, and lawyers use the plea of "temporary insanity" to aid their clients to escape the penalty of crimes committed in intense anger. But for what are they responsible? For giving way to anger in the first place and allowing the habit to form.

Hints in Teaching Control

AN ANGRY WOMAN

Recently at a party in a western city, one woman became so enraged at another in a game that she went into

the dressing room, took the other's hat, tore it to pieces and then sat down on it.

Questions:—Do you suppose that this was the first time she had yielded to her angry feelings? If she yielded to her angry feelings once, was she more or less likely to do so again? If she had made a habit of controlling her hasty temper, would it have conquered her on this occasion? What difference between her and insane persons? With what feelings do you suppose the other guests looked on at her loss of self-control, dignity and self-respect? Who was hurt the more, she who thus debased her mind and soul, or the one whose hat was destroyed?

Perseverance at Disagreeable Tasks

It is easy to see what the children consider unpleasant tasks at school and home—lessons in spelling, in numbers, washing dishes, weeding in the garden, tending baby. Show the purpose of each task and the good that comes from it. Many valuable lessons in self-control may be brought out in this connection.

To relieve the disagreeableness of the task, fix the mind on the end, the good to be accomplished. Neither Napoleon nor Hannibal would ever have seen Italy if they had not climbed the Alps. Both generals drew their armies over those well-nigh impassable mountains by keeping the thoughts of the soldiers fixed on the joys and rewards of the beautiful Italian land on the other side. "Beyond the Alps lies Italy."

Put Joy Into Work

Bring the will to bear. "I won't be conquered by you. I am mightier than you. O you may be unpleasant and difficult, but I am determined. You may be Goliath, but I am David. I'll show you that I am master." Go at it pugnaciously as something to be wrestled with, downed and sat upon. Think of the task as the dragon and yourself as Saint George.

Put joy into the work. Take the spirit of drudgery out by flinging the soul into it. Go at it not merely cheerfully, but merrily. Sing, whistle, smile, and keep the

corners of the mouth up. Do it rapidly, so that increased circulation and respiration may exhilarate. Dawdling, through the resulting slow action of heart and lung, depresses, rendering the task harder as well as longer. "Making the chips fly," as Michelangelo did, takes the drudgery out of work.

Growing Efficiency Will Change a Disagreeable Task Into an Enjoyable Exercise

A task that seems hard and difficult at first becomes easier and pleasanter as practice improves the capability. Learning to play the piano, or operate the typewriter is a good illustration. At first it is difficult to make the fingers strike the right notes, but as practice makes the fingers more flexible and habituates them to the keyboard, the hours of study become more and more agreeable until there comes to be positive pleasure in the manipulation of the keyboard. So with learning to sew and the other unpleasant tasks dreaded by the children.

Many tribes of savages believe that the strength of the man conquered enters into the victor. However that may be, the strength of the thing conquered enters into the victor and helps to make the next conquest easier. This is the real value of effort, not so much to get a particular thing done as to become able to do it easily and perfectly. The making of a particular bed is not so important as the acquired ability to make beds.

Do it now. Procrastination, by affording time to think about the disagreeableness of the task, acts as a magnifying glass, doubling and trebling the unpleasantness through the imagination. Do it now and no task turns out so unpleasant as feared.

Procrastination Doubles Dread of a Task

Sometimes it is the magnitude of the task that appalls —the length of the seam or the snow-covered sidewalk, the size of the woodpile or the radish bed. But everything is done little by little. Each bit of work has its moment to be done in. While one may think in a moment of the whole amount to be done, one has to do in a moment only that moment's allotted work. Sufficient unto the moment is the work thereof. If one has to walk a

score of miles, if he has a dozen errands to do, he has to take only one step at a time, and this process continued brings one to the end. The present moment is all one has to deal with. Do the duty that each minute brings and the duty of the hour will take care of itself. Remember the story of "The Discontented Pendulum."

One Step at a Time

Sometimes it is the real difficulty of the task that appalls. "Oh, I cannot make a buttonhole," cries the girl to her mother or teacher. "No, if you could I would not be here teaching you. You are here to learn how to make them and by perseverance you will make them as well as I can or even better."

Stories, Poems, Sayings

I intend to fight it out on this line if it takes all summer.
—*General Grant.*

* * *

People do not lack strength; they lack will.—*Victor Hugo.*

* * *

The purpose firm is equal to the deed.—*Young.*

* * *

Time and patience turn the mulberry leaf into satin.—*Spanish Proverb.*

* * *

He conquers who sticks in the saddle.—*Spanish Proverb.*

* * *

Set a stout heart to a steep hillside.—*Scotch Proverb.*

* * *

Either I will find a way or make one.—*Wordsworth.*

* * *

In time a mouse will gnaw through a cable.

* * *

Whatsoever thy hand findeth to do, do with thy might.
—*Bible.*

'Tis a lesson you should heed,
Try, try again;
If at first you don't succeed,
Try, try again;
Then your courage should appear,
For, if you will but persevere,
You will conquer, never fear,
Try, try again.

* * *

If a task is once begun,
Never leave it till it's done;
Be the labor great or small,
Do it well or not at all.

* * *

If you've tried and have not won,
Never stop for crying;
All that's good and great is done
Just by patient trying.
If by easy work you beat,
Who the more will prize you?
Gaining victory from defeat—
That's the test that tries you!

—*Phoebe Cary.*

ANDREW JACKSON

A Gallant Wrestler Who Conquered Fate

Said a schoolmate of Andrew Jackson: "I could throw him three times out of four but he never would stay thrown. He was dead game and never would give up." The son of poor Irish parents, Jackson worked in a saddler's shop, became a schoolteacher, a lawyer, a judge of the Supreme Court, a United States senator and, finally, President.

HOW A POET LEARNED TO RIDE

When Young, the author of "Night Thoughts," first mounted a horse, he was in company with a skilful horseman, who leaped a high fence. Young tried to follow, but fell off his horse in the attempt. He made a second

effort, was again unsuccessful, but was not this time thrown farther than the horse's neck to which he clung. At the third trial he cleared the fence.

WHO WAS MASTER?

Epes Sargent tells of a man who suddenly stopped the use of tobacco, thinking that the end of it. But it was only the beginning, since the craving for it continued. He chewed various substitutes, but still the craving grew. Finally he bought a plug of tobacco, looked at it and said, "You are nothing but a weed. I am a man. I will conquer you if I die for it." He carried the plug in his pocket daily and never tasted it.

Nothing But a Weed

TIMUR AND THE SPIDER

Timur, the Tartar, had six times assaulted in vain a certain city he was besieging. His disheartened men were clamoring to return. He had himself about given up in despair. He lay in a cave thinking over the situation when his eye chanced to light on a spider trying to build a web. The spider threw the first thread, but it failed to catch on the jutting stone. Again it tried and again it failed. Timur watched it as it made the effort six times and failed. "Will it try again?" he asked himself with beating heart. It did try again and this time the thread caught. Taking courage from the spider's persistence, Timur also made the seventh attempt and he, too, succeeded. (The same story is told of Robert Bruce.)

The Spider Tries Seven Times

SETTING HIS OWN STINT

A youth of about thirteen years of age was told by his father one morning to take Prince and plow a certain field. When supper time came, the boy, usually very prompt at meals, did not appear. When an hour elapsed and he still had not appeared, his mother became worried and sent her husband to the field to find out what was

the matter. There he saw his son still following the plow, but crying.

"Why, what's the matter?" exclaimed the astonished father.

"Oh, I haven't got the field done and it's so hard and I'm so hot and tired."

"Well, why don't you stop? I did not say that you had to finish it to-day."

A Boy's Grit and Perseverance

"Well, but I did," said the boy. "I said to myself this morning that I'd finish this field to-day and I've got to do it." And he picked up the lines, cried "G'long there, Prince," and started on. The field was finished before he returned to the house.

This perseverance that kept him to a stint that he had set himself, made him in time one of America's greatest naturalists.

THE BOY AND HIS SKATES

A little boy was struggling on the ice with his first pair of skates, falling at almost every stroke. His face and mittens were bloody from his bruises, but still he persevered. "Why don't you come up here on the bank and watch the others skate?" inquired a kindly old man who had been watching the youngster's struggles. "I didn't get skates to stand on the bank with. I got 'em to skate with," cried the boy as he scrambled up from another tumble.

THE CROW AND THE PITCHER

A Clever Bird

A Crow, half dead with thirst, came upon a Pitcher which had once been full of water, but when the Crow put his beak into the mouth of the Pitcher he found that only a very little water was left in it and that he could not reach far enough down into it to get at the water. He tried and tried but in vain. Then a thought came to him, and he took a pebble and dropped it into the Pitcher. Then he took another and dropped it in, and another, and

kept on until the Pitcher was nearly filled. Then he easily reached the water with his beak and drank. Little by little does the trick.—*Æsop.*

THE DISCONTENTED PENDULUM

The Pendulum of the clock in the pleasant sunshiny kitchen had stopped. In great dismay and confusion the other members of the clock community strove to find out what was the matter, what was the reason that they could not go on. Finally the Pendulum spoke up and said that he was the cause. He had stopped work because the thought of all he had to do, the number of minutes he had to mark had disheartened him. The Dial of the clock could hardly keep from smiling.

The Pendulum Goes on Strike

"Oh, it's well enough for you, Mistress Dial, to smile, who have nothing to do but sit in the light and watch all that's going on in the kitchen. But I am down here in the dark where I can see nothing and have to strike 86,400 times a day. The mere thought of it discourages me, and when I multiply that by the days and years, I am completely paralyzed."

"That is a big amount of work," said the Dial sympathizingly, "and I have no doubt but that to think of it fatigues you. But to do it will not fatigue you. To show what I mean, oblige me by giving half a dozen strokes."

The Pendulum did so.

"Was that fatiguing or disagreeable?" asked the Dial.

"Oh, I don't complain of six strokes or of sixty, but of millions!"

"Well, recollect that while you may think of a million strokes in an instant, you are required to execute but one; and that however often you may have to swing, it is certain that a moment will always be given you to swing in."

Reconciling the Pendulum to His Duties

"That consideration staggers me, I confess," said the Pendulum.

"Then I hope that we shall all return to our duty im-

mediately, for the maids will lie in bed if we stand idling thus," said the Dial.

As she spoke, the Wheels began to turn, the Hands to move, the Pendulum to swing, and to his credit the latter ticked as loud as ever.—*Adapted from Jane Taylor.*

THE DESERT ROAD*

Jataka No. 2

A trader on one occasion came with about five hundred carts to a sandy wilderness sixty leagues across. As soon as the sun rose, it grew as hot as a bed of charcoal-embers and nobody could walk upon it. Accordingly those traversing the sandy wastes used to take fire-wood, water, oil, rice, etc., on their carts and traveled only by night. At dawn they used to range their carts in a circle with an awning spread overhead and after an early meal sat in the shade till the sun went down, when they had their evening meal. After the ground became cool they yoked their carts and moved forward with a "desert pilot" convoying them by means of the stars. And this was the way this merchant was traveling.

Traveling in the Desert

When he had only seven miles before him he thought to himself, "To-night will see us out of this sandy wilderness." So after they had supper he ordered the wood and water to be thrown away and set out. In the front cart sat the pilot, directing the course by the stars. But so long had he been without sleep that he was tired out and fell asleep. While he was sleeping the oxen turned around and retraced their steps. At dawn the pilot woke up and noting the disposition of the stars cried out, "Turn the carts around! Turn the carts around!" As they turned the carts around the day broke.

The Pilot Falls Asleep

"Why, this is where we camped yesterday," cried the

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people of the caravan. "All our wood and water are gone and we are lost." They unyoked the oxen and spread the awning and then each man flung himself down in despair beneath his own cart. The trader thought to himself, "If I give in every single one will perish." So he walked about while it was still early and cool, until he came to a clump of kusa-grass. "This grass," thought he, "means the presence of water." So he ordered a hole to be dug at the spot. Sixty cubits down they dug, till at that depth the spade came upon a rock and everybody lost heart. But the trader, feeling sure that there must be water, himself descended into the hole. Stooping down to the rock he applied his ear to it and listened. Catching the sound of flowing water, he said to a serving lad, "My boy, if you give in, we shall all perish. So take heart and courage. Go down into the hole with this iron sledge-hammer and strike the rock."

The Trader and His Servant Search for Water

The boy, resolute where all others had lost heart, went down and struck the rock. The rock which had dammed the stream split asunder and fell in. Up rose the water in the well and everybody drank and bathed. Then they chopped up their spare axles and yokes and other surplus gear, cooked their rice and ate it, and fed their oxen. When the sun set, they hoisted a flag by the well and traveled to their destination.

Perseverance reveals a strong will, while giving up, no matter what excuses may be used to deceive ourselves or others, is a confession of weak will. "Can the unpleasantness of this task affect me, deter me from completing it? No, I am master and can and will conquer it." Moreover, it is by such unpleasant and disagreeable tasks that the will is strengthened. The swimmer who goes with the current does not strengthen his muscles, only he who buffets the waves. The coaches who train athletic teams do not give easy exercises but hard ones. So only by

Training the Will for the Battle of Life

perseverance in unpleasant but necessary tasks can the will be trained for the battle of life.

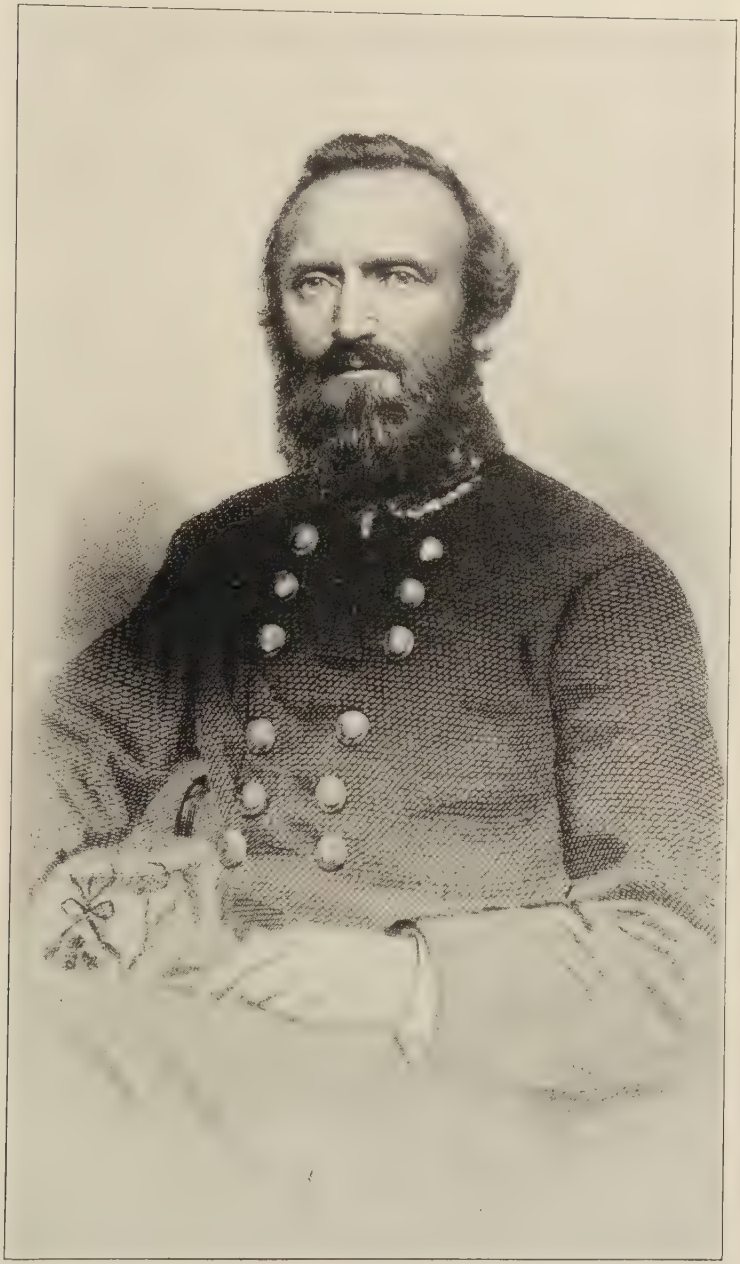
Because so little is said of life's battles, because there is so little training for it except in educating the intellect, children grow to manhood and womanhood with the idea that the contests of football, baseball, rowing, etc., need more preparatory training than life itself. They do not realize that as the muscles are trained for the one, so must the will be strengthened for the other. Their imagination should be kindled by the vision of this greater, this life-long struggle where the will must be equal to the strain every day, not merely a few days in the year; and where its failure to be equal to the emergencies affects not merely the player and his nine but countless others. It is to strengthen the will for the great contest that many men in their youth purposely set themselves unpleasant tasks, determinately doing things that they dislike. They count every day's exercise in doing unpleasant things as so much gained towards ability to meet what is coming. "I am being fitted, fitted for the tests I will have to meet," is the thought that the child should cherish in the thick of every unpleasant task. He should think of himself not as a victim, but as a victor, better fitted for the next struggle.

The Vision of the Great Contest

Stonewall Jackson, the great general, very early determined to conquer every weakness he had, for he realized that a chain is only as strong as its weakest point. To harden himself to the weather he would not wear an overcoat. "I will not give in to the cold." He was troubled with dyspepsia and for one year lived on stale bread and buttermilk. While professor at the Virginia Military Institute, he wore next his body, at the advice of a physician, a wet shirt. To this self-discipline, this self-mastery, he owed his success.

The Self-discipline of Stonewall Jackson

When Nansen was but a lad, he had the purpose of polar exploration in his mind. To train himself for it, he constantly exposed himself to cold and hardship, long



GENERAL T. J. JACKSON.

marches through snow, baths in the ice-covered fiords, and every other trial of endurance that he could devise.

Make the child realize that difficulties count, that they are a help not a hindrance if met with a determined will, that it is only difficulties that bring out the best that is within one. Almost all who have made a career for themselves, have gained their power through the stimulus of difficulties and the strength gained from their conquest. The numberless lives that count for nothing, the numberless failures in the home and in business, are the result of shrinking from unpleasant tasks in childhood. Man must have something to conquer, something to battle with, something to call out his strength, or he ceases to grow. Difficulties are the background of character.

Difficulties Are But Opportunities

The managing director of one of the largest English banking institutions, with more than a hundred branches throughout the world, says that out of one hundred men starting on an apparently even footing only ten ever rise above the surface of the business, and of these ten not more than one ever proves himself fit to hold permanently a position of great trust or responsibility. He says that inevitably the cause of failure is the disposition to evade hard tasks, to "take things easy." Life anywhere consists of hard tasks. If a child persistently shirks distasteful labor, he will not have strength or skill to do it as it comes in life, for habits are formed in youth.

Common Cause of Failure

Stories, Proverbs, Poems

Be systematically heroic or ascetic in little unnecessary points. Do every day something for no other reason than that you would rather not do it.

—Professor William James.

* * *

Then welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand but go.

—Browning.

Think well before you pursue it,
But when you begin, go through it.

* * *

Do as I have done, persevere.—*George Stephenson.*

* * *

It is not ease but effort—not facility but difficulty that makes men.—*S. Smiles.*

* * *

A difficulty is a thing to be overcome.—*Lord Lyndhurst.*

* * *

Crosses are the ladders that lead to heaven.—*Old Proverb.*

* * *

If a man has any brains at all, let him hold on to his calling and in the grand sweep of things his turn will come.—*William McCune.*

* * *

For twenty-one years I have averaged nineteen hours a day.—*Edison.*

* * *

One step and then another
And the longest walk is ended;
One stitch and then another
And the longest rent is mended;
One brick upon another
And the highest wall is made;
One flake upon another
And the deepest snow is laid.

So the little coral workers,
By their slow but constant motion,
Have built those lovely islands
In the distant dark blue ocean;
And the noblest undertakings
Man's wisdom has conceived,
By oft repeated efforts
Have been patiently achieved.

Thalberg, the great pianist, always practiced a new piece fifteen hundred times before playing it in public. "It's all a matter of perseverance," he would say when questioned as to the cause of his success.

Balzac, the great French novelist, would sometimes spend a week on a single page. Gibbon spent twenty years on his great history, "The Decline and Fall of the Roman Empire," and Noah Webster, thirty-six years on his dictionary.

George Stephenson worked at the improvement of his locomotive fifteen years, and Watt thirty years upon his condensing engine, before they brought them to working perfection. Darwin labored seventeen years gathering material for his "Origin of Species."

Carlyle had spent years collecting the material for his "French Revolution." He lent the manuscript to a friend to read, who carelessly left it lying on the parlor floor. A maid finding what she supposed was a mass of waste paper burned it up. Carlyle had in the meantime destroyed all his notes. He had to set to work and rewrite from memory. The first writing had been a pleasure, the second was very difficult, not only because he had to recall facts, dates, etc., but because he was suffering from dyspepsia.

Patience of Carlyle

Questions:—Which makes the stronger individual, to do what is easy and pleasant or what is hard and disagreeable? Which really gives the greater pleasure when done, the easy or the difficult thing? How do your muscles acquire strength? your will? After you have persevered at one disagreeable task, is it harder or easier to undertake the next one? Suppose a certain lesson, a certain study is difficult for you, what should you do, shirk it or undertake it? What is the result on the will of simply doing pleasant things? Why do some of you learn much and others little in the same class with the same mental powers? Why are there not many men as well educated as Lincoln and Garfield? Which is the

A Study in Perseverance

better brick, the sun-dried one or the one that goes through the fire of the kiln?

Perseverance in Self-improvement

To most boys full of life and energy, school with its rules and order, with the application and perseverance necessary, is irksome. Acknowledge freely that their force is a blessing and that every man has felt the same distaste. But this force untrained is like the force of a volcano, which, having no proper outlets, finds vent in destructive upheavals, or like the energy of a waterfall, which spends itself but accomplishes nothing. So men educate themselves, submit to the restraints of the schoolroom, or of long continued study, that they may learn how to use their power for themselves and their fellow men. The office of education is to give power. The ignorant man, the man who rejects an education, must always be the unskilled laborer because he does not know how to use the energy in him. Training of the body, of the hand, of the senses, of the intellect, of the will, are all necessary if the individual would be a man.

Function of Education to Develop Power

Much should be made of the real function of education, to correct the false idea prevalent that school is simply a place for acquiring a lot of information, of which neither parents nor children see the use. The real function of school is to develop power. One of its great benefits is the ability it gives to bring things to pass.

Again, man is the heir of all the ages. Education gives him this inheritance. Man thus starts out with the equipment of the past and can use all his own powers to advance. Show how impossible it would be for each one to work out for himself the fundamental principles of mathematics, of the arts, of the sciences. The schools offer this stored knowledge of mankind and show students how to use it. Men have made inventions or discoveries or worked out theories, only to find that they have all been thought out before. Energy that might have added to the

world's knowledge was wasted because these workers had not informed themselves of the world's progress.

Moreover, he who is uneducated is a bad citizen. Unable to reason for himself, he easily becomes the tool of unscrupulous bosses or demagogues. He lives their life, not his own. He is a slave, not a reigning sovereign. He has abdicated his sovereignty. He rejects the great privileges conferred upon him.

The Ignorant Easily Duped

The child who does not persevere in self-improvement deliberately says, "I want to be at the foot, I want to be subject to others." He acknowledges that he has no self-respect, no will-power, and that he is selfish because he refuses to train himself to be of all the service he could to his brothers. He repudiates the social debt. It is the duty of each to make the most of himself.

Compare an untrained mind or man to a diamond in the rough. The beauty and power of a diamond are revealed by grinding and polishing. Often in the process only a half of the original is left, but that half is far more valuable than the whole in the rough. So, though the wages offered be tempting to the child, yet, as a man, he will earn far more and be of vastly greater service to society if he undergo the grinding process of education, of self-improvement, even though it take some years away from earning.

Compare the uneducated person to a blind man who can see nothing of the beauty and power of the world nor understand anything of the laws and processes which underlie and govern its phenomena. The eye sees what it is trained to see. The eye of a geologist sees a world of things that no one else sees; the trained eye of a botanist sees another, of an astronomer another, and so on. The general student understands the movements of men and the laws of their progress. The uneducated man sees but little and does not understand that.

The Eye Sees What It Has Been Trained to See

The uneducated man is shut up in a small cramped prison, from whose tiny dim window he can catch but faint

glimpses of the mighty events going on in the world of men and things.

George MacDonald tells of an old man and his son who lived in a castle. Although they owned the castle they were very, very poor and worked hard to keep alive. Yet there was concealed in the castle by their ancestors very great wealth that could have made them very happy, if they had known of it. So the uneducated man, in the midst of the wealth of the universe, leads a narrow, starved life, unable to see, understand, or enjoy it.

The Uneducated Man Leads a Starved Life

There are many noted cases of men and women who have persevered in self-improvement under the greatest difficulties. Lincoln, in a rude log cabin without floor or windows, taught himself arithmetic and grammar in the evenings by the light of pine knots, having worked hard through the day at the tasks of frontier life. His slate was a shingle; his grammar, which he had borrowed after walking six miles for it, he often studied by the light only of burning shavings. In his eagerness to study Blackstone's Commentaries, he walked forty miles to procure the set. He mastered more than a hundred pages while walking back. In order to practice debating he used to walk seven or eight miles to debating clubs. Lincoln's poverty was so great that he slept on the counter in the store where he worked and he had to borrow money to buy a suit of clothes to go to the Legislature when elected. To get to the capitol at Springfield he walked the hundred miles from his home. When he was a member of the Legislature at Springfield, although admitted to the bar, Lincoln pursued a regular course of study, including mathematics, logic, rhetoric, astronomy, literature and other branches. Even after marriage he joined a German class on his return from Congress, which met two evenings a week at his house. When leader of the Illinois bar, he came into contact with some Eastern lawyers. Finding that they were better versed in the law than he, he resumed his study of it.

Lincoln Overcame All Obstacles in the Way of Self-improvement

Garfield in a log cabin in Ohio chopped wood and tilled the little clearing in the forest to help his mother. All his spare time he spent studying borrowed books. At the age of sixteen, he drove mules on the canal tow-path. When he went to the academy he swept the floors and rang the bells and did odd jobs to pay his tuition and board. He entered upon his second term with but a sixpence in his pocket. He engaged board, lodging, fuel, light and washing for $1.06 a week and paid for them working nights and Saturdays. The following winter he taught school for twelve dollars a month and boarded round. Next year at the academy he boarded himself at a cost of thirty-one cents a week. He then worked his way through Williams College, graduating at the end of two years.

Garfield Conquers Financial Difficulties

Henry Clay, America's great orator and statesman, was one of seven children of a poor widow. He had the advantage only of a country school, but every spare moment, while helping to support the family as "millboy of the slashes," he devoted to study. He practiced speaking in the barn with horses and cows for his audience.

Michael Faraday, the great English scientist, was a poor newsboy. Apprenticed to a bookbinder, he was one day helping to bind an encyclopedia when his eye caught sight of an article on electricity and he read it. Procuring a glass bottle, an old pan and a few simple articles he began to experiment. Sir Humphry Davy became interested in him and hired him to clean his instruments and act as his assistant. He studied and experimented all his spare moments. He finally became famous. When Davy was asked his greatest discovery he said "Faraday."

Faraday's Pluck and Perseverance

Dr. Bowditch, the famous scholar, was very poor when a boy. Confined in a shop all day he had but a small part of his evenings for study, but he never lost a moment for his purpose. His perseverance is shown by the fact that he once copied twenty large folio and quarto volumes

of scientific works that he had borrowed and could not afford to buy.

An Education Under Difficulties

Mr. Brumbaugh, commissioner of education in Porto Rico, says that in the mountain district above Chorazil in Porto Rico, a boy was found in school wearing a peculiar shirt at least four times his size. Upon inquiry it was learned that the boy had only one shirt and that one was being washed. That the boy might not miss a day in school, his father gave his son his only shirt. The father that day, naked to the waist, carried a case of merchandise on his head over the mountains in a fierce tropic sun, a distance of twenty miles and return, that his boy might learn.

Many children fail to persevere because they distrust their own powers. They think that they are dull and stupid. Remind them that the race is not always to the swift nor the battle to the strong. Tell them the experience of all teachers, that it is not the brilliant ones to whom all things come easily but the slow, steady plodders of limited ability that usually achieve success. Very few of the men that have risen to eminence in America have been brilliant in youth. Too often the schools' prodigies, not having formed the habit of steady persevering effort in youth, recoil before the hard efforts required in adult life and thus fail. Cite the cases of the famous Englishmen they know. Newton was very dull in school. When circumstances roused his ambition, he worked so hard that he outstripped his fellows. Goldsmith was dull in his youth, Sheridan was called a dunce by his teacher, Scott a blockhead. Burns, Swift, Dryden, were far from brilliant in school.

The Race Is to the Steady Plodder

Neither a fort nor a chain is stronger than its weakest point. Achilles was vulnerable only through his heel and there he found death. Since, likewise, it is the weakest point that measures strength of character, the will should direct its force to strengthen that defect whatever it be. Remedy your deficiencies; your virtues will take care of

themselves. Orison Swett Marden suggests that it may be helpful to enter daily marks on a calendar. Mark your strongest quality, industry, or truthfulness, or whatever it be, 100; promptness, perhaps, 50; physical courage, 80; moral courage, 40; untidiness, impoliteness, bad table manners, etc., accordingly. At night, if one has lost his temper during the day, lower the mark for self-control, which will be an incentive to fortify and guard that weak spot in the fortress of self the next day. If one has had moral courage to resist temptation, increase that mark. Use as mottoes for this Character Calendar the words of Napoleon, "I have only one counsel for you—be master of yourself"; and the aphorism of Burns, "Prudent, cautious self-control is wisdom's root." The engineer at railway stations taps the wheels to see if they are sound. Keeping a Character Calendar is the way one may tap his wheels.

The Weakest Point Needs Strengthening by Force of Will

A teacher very successful in moulding character used this plan: After the bridge of friendship and understanding had been built between her and her pupils, she had them write on slips what each considered his greatest defect. These were handed to her in sealed envelopes which she did not open until the close of the year. Then, after the year's growth and development, she opened each one in the presence of its writer.

A Plan in Moulding Character

The social phase of self-control should be constantly emphasized. No man's virtues or defects affect himself alone. A certain Englishman at school was careless about his penmanship. When taken to task by the writing-master, he would say, "Oh, that's not important." But when he became a general he wrote an order whose illegibility cost thousands of lives in the Crimean war.

Proverbs, Epigrams

Out of difficulties grow miracles.

* * *

He that controls not youth, controls not age.

From a closed door the devil turns away.—*Spanish Proverb.*

* * *

To meet wrong with endurance, and to overcome
The present with a heart that looks beyond,
Are triumphs.

—*Lowell.*

* * *

What Master Jacky does not learn, Mr. John never knows.—*Gay.*

* * *

No royal road to learning.

* * *

The boxer's fist must keep to its task and the singer's voice no rest must ask.—*Chinese Proverb.*

* * *

The heights by great men reached and kept
Were not attained in sudden flight;
But they while their companions slept
Were toiling upward in the night.

—*Longfellow.*

* * *

Perpetual pushing and assurance put a difficulty out of countenance, and make a seeming impossibility give way.—*Jeremy Collier.*

* * *

Help thyself, good-for-nothing,
With the gift that God gives thee;
Thou hast full power,
To make thyself worthy.

—*Savonarola.*

* * *

Be always displeased with what thou art, if thou desirest to attain to what thou art not; for where thou hast pleased thyself, there thou abidest. But if thou sayest I have enough, thou perishest. Always add, always walk, always proceed. Neither stand still, nor go back, nor deviate.—*Augustine.*

CHAPTER VI

TRUTH

Truth is the highest thing a man may keep.—*Chaucer.*

It is only when one is thoroughly true that there can be purity and freedom. Falsehood always punishes itself.—*Auerbach.*

THE value of truthfulness must be emphasized, as it lies at the basis of all character-building. Honesty is not a matter of mere cultivation, but it is a strong natural instinct, as is shown by children's proverbial frankness and often embarrassing truth-telling. It is safe to say that in every period of life the first impulse of one not wholly perverted is to represent things as they are. Where, however, small children show a lack of veracity, it is usually due to an over-active imagination, and the fault should be condoned and corrected with patience and sympathy; but only too often the tendency is due to bad example and lack of training; or, in rare cases, to most unfortunate heredity. Whatever the cause, a just regard for truth must be established if sound character and worthy life are to follow.

Children Naturally Truthful

Different methods may be used to show children how all-important are the requirements of truth. It may be taught by simple concrete illustration. Blocks of different shapes can be used which must be laid in one certain way to build up a solid wall, or pieces of cardboard which fit together in only one way to make a smooth surface. If only one piece is in the wrong place, there will be an unstable wall or a broken surface. Let those pieces represent facts, and show that the same confusion follows if every fact does not tally with the rest. Who wants to build shaky walls or be a bad, unreliable worker of any

Value of Truthfulness Shown by Concrete Illustration

kind? Who is willing to put together facts in a way to spell falsehood?

The consequences of untruth become more and more serious. The worker is going to build other walls, higher and broader. But if he does not take pains to make the low wall firm and stable, what will he do with the higher one? If the child is not careful to represent the truth in small matters, how can he do so in the larger affairs on which great results depend? And worse still, the bad builder will eventually lose his skill to build correctly and will not know the imperfect from the perfect; so the child who continues to misrepresent will finally become unable to distinguish between the false and the true.

Showing Motives in Lying

Much can be done with a child who is given to falsifying by making him ashamed of the motives which lead to lying, and by relating stories of brave, true actions, which prompt to imitation. A lie is told to obtain an unfair advantage, which is plain dishonesty; or to shield oneself from the ill consequences of one's own acts, which is cowardice; or a lie may be prompted by vanity, or malice, but in nearly every case, by selfishness. These motives can be clearly shown by simple examples:

Two boys playing ball in the school yard break a window. When questioned they deny that they broke it. Why do they tell the falsehood? Does a really brave boy ever hesitate to bear the consequences of his actions?

Johnny is given ten cents to buy a spool of thread which costs only eight cents. On his return his mother asks for the change and Johnny tells her that he lost it. Why did he tell the falsehood?

Louise says that her doll cost fifty cents. Mary immediately says that hers cost a dollar, when in reality it cost the same as Louise's. What motive actuates Mary to tell this falsehood?

John does not like Philip. So he tells about school that Philip is not honest in his lessons, or that the knife he carries is not his. What is the feeling actuating John?

These examples are merely suggestive. The mother or teacher will think of many others that will serve her purpose and the special occasion, and interest will be deepened by having the children themselves furnish illustrations. In every case where there is falsehood, the underlying motive should be given its own color, but only to show and emphasize the real beauty of truth.

One of the main points to be emphasized is that a lie is not purely a personal matter, but a social wrong as well. It does more than injure the liar or the one lied about. It affects society in general, which is built on confidence in the truth and honesty of its members. If a merchant says that a piece of calico will wash well, the housewife buys it, depending on his word. If a boy says that he did the errand with which he was entrusted, his employer bases his own actions on the belief that the errand is done. If a man says his horse is sound, the buyer takes it, trusting his word. If the speaker has not told the truth, the person trusting him is injured, and not seldom does it happen that many, perhaps thousands, may be injured by the false statement or action of one person. If an untruth of any kind is sent out into the world, there is no telling how many may be affected by it.

A Lie Is a Social Wrong

The falsehoods of children that result from an overvivid imagination are in a class by themselves and are marked by an absence of selfish motive. Parents and teachers must themselves have imagination sufficient to enter into the child's imaginative realm and ascertain whether he is not simply playing with his fancies. They must themselves, for instance, be capable of "turning into" an automobile or its chauffeur, or even its smell, before they can tell whether the child's words are untrue or true according to the child's imagined occupation or environment.

Falsehoods Due to Vivid Imagination

Stories, Proverbs

Truth gives wings to strength.—*Motto of Irish Earl of Belvedere.*

Lying: contempt for God and fear of man!—*Montaigne.*

* * *

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

—*Horatio Bonar.*

GEORGE WASHINGTON AND THE CHERRY TREE

The Boy Who Would Not Lie

When George Washington was a little boy about six years old he was made the master of a hatchet, of which, like most little boys, he was immoderately fond, and he was constantly going about chopping everything that came in his way. One day he unluckily tried the edge of his hatchet on the body of a beautiful young English cherry tree, which he barked so terribly that the tree never got the better of it. The next morning Mr. Washington, finding out what had befallen the tree, which was a great favorite with him, came into the house and with much warmth asked who had done the mischief, at the same time declaring that he would not have taken five guineas for the tree. Nobody could tell him anything about it. Presently George and his hatchet made their appearance. "George," said his father, "do you know who cut that beautiful little cherry tree in the garden?" This was a tough question and George staggered under it for a second, but quickly recovered himself, and looking at his father, bravely cried out: "I can't tell a lie, Father, you know I can't tell a lie. I cut it with my hatchet."

THE BOY AND THE WOLVES

A boy was entrusted by a group of neighbors with the task of guarding their sheep pasturing upon the mountain-side from the wolves. He performed his task faith-

fully for some days. Then growing tired of his loneliness, he one day shouted, "Wolves! wolves! help! help!" The men in the village, hearing his cries, hastily left their work and arming themselves with clubs rushed to the scene to save their flocks. When they found that they had been fooled, they rebuked the boy and went back to their work. Two or three days later he repeated the joke, crying lustily for help. Again the men responded, but not as many as before. The next day the wolves came in reality, but no one paid any attention to the boy's agonized screams for help.

Showing the Direct Consequences of Lying

THE BOY WHO NEVER TOLD A LIE

Once there was a little boy,
With curly hair and pleasant eye,
A boy who always told the truth,
And never, never told a lie.

And when he trotted off to school,
The children all about would cry,
"There goes the curly-headed boy—
The boy that never told a lie."

And everybody loved him so,
Because he always told the truth,
That every day as he grew up,
'Twas said, "There goes the honest youth."

And when the people that stood near
Would turn to ask the reason why,
The answer would be always this,
"Because he never told a lie."

—*Isaac Watts.*

CHARLES E. HUGHES' INCORRUPTIBLE HONESTY

In 1906 Mr. Hughes conducted the examination of insurance companies in New York State. Before the work commenced, prominent men who wished the companies to be investigated were debating a choice of inquisitors.

Mr. Hughes' name was mentioned. "Has he brains?" someone asked.

"Some," was the answer.

"Is he brilliant?"

"Not very."

"Will he work?"

"Like a pack-horse."

"Well, why is he recommended? What particular virtue has he?"

"He won't lie and he can't be lied to."

On that record he was taken and proved a remarkable success. Later he was elected governor on a platform the basis of which was, "He won't lie and he won't take a lie."

THE BOY'S WORD

A Son to Be Proud of

Just as the Civil War commenced and soldiers were enlisting and going away from almost every home in the land, a young man who had volunteered was expecting daily to be ordered to the seat of war. One day his mother gave him an unpaid bill with the money and asked him to pay the bill. When he returned home at night, she said, "Did you pay the bill, George?" "Yes," he answered, "I paid it." In a few days the bill was sent in a second time. "I thought," she said to her son, "that you paid this." "I really do not remember, Mother; you know I've so many things on my mind." "But you said you paid it." "Well," he answered, "if I said I paid, I did."

He went away to his company and his mother herself went to the store. "I am quite sure," she said to the merchant, "that my son paid this bill some days ago. He has been very busy since and has forgotten about it, but he told me that he paid it the day I gave him the money, and he says if he said then that he paid it, he is quite sure that he did." "Well," said the merchant, "I forget about it; but if your son ever said he paid it, he did. I have known George all his life and his word is as good with me as a receipt."—*Dewey's Ethics.*

CHARLES EVANS HUGHES.

FIBIUS

The gentle Fibius tried his Best
To Please his Friends with Merry Jest;
He Tried to Help them when he Could,
For Fibius, he was very Good;
As he was very Good, I can't say Why
The gentle Fibius used to Lie!

(This Goop was so named because he told fibs.)

—*Gelett Burgess.*

TUGONG BULA

The Dyaks of Borneo, savages though they are, have a deep scorn for a lie. They punish a liar by the "tugong bula." When a man has been caught in a lie, the one to whom he told it immediately builds a heap of stone and brush by the liar's house. This tells the whole village that the man is a liar. Every person as he passes throws on a stone or a stick, until often the "tugong bula" is as high as the house.

Punishing a Liar in Borneo

Many children given to exaggeration and general inaccuracy would be shocked if they were told that facts become as garbled and truth itself sometimes suffers as much at their hands as if they were guilty of deliberate falsehoods. Yet this is the case; but the habit is by no means confined to children.

One of the best methods of cultivating the habit of accuracy is by nature study. Whatever the object studied, a flower, a bird, an insect, or a stone, close observation and exactness in reporting are all essential and should be insisted upon. Dr. Johnson held that if a child said he saw a thing out of one window when he really saw it out of another, he should be corrected and trained to the thought that no misstatement is a trifle. Nature study affords this training in a most delightful way and without moralizing. Facts should be reported and recorded exactly.

Nature Study Tends to Habits of Accuracy

Inaccuracy of statement often arises because the child is occupied with other matters or because his senses are dull. In such cases, the perceptive powers and the habit of attention both need to be trained. There are certain games which can be made helpful in this training, as walking past a show-window and then naming, as accurately as possible, the things seen and in what order they occur. A number of children playing together can make this a fascinating game, and continued practice will develop in a surprising way their power to see many things separately and collectively.

Games and Devices Helpful in Developing Power of Attention

Parents and teachers can direct a game of a similar kind by letting several children who together saw some occurrence, as a runaway or a fire, report separately, while the family or school notes the differences in the reports. The opportunity will be a fine one to show that, while there is no intention to misrepresent, yet through carelessness in observing and inaccuracy in reporting, no one, probably, has told the incident exactly as it occurred. Also the children can be questioned on some exciting story reported in the papers, in order that they may see how differently they have read the same account.

The work of the schoolroom can be discussed to show how large a part of its routine is taken up with making wholly avoidable mistakes and with correcting them. For example, John is told to work the nineteenth example, but because of inattention, he proceeds to solve the ninth. Mary is given a message for Miss S——, but delivers it to Miss T——. In the home children are likely to be even more heedless, and mothers will not be at a loss for illustrative examples. It is appalling the amount of time that is wasted and the energy squandered in searching for articles listlessly misplaced, and in correcting the results of half-understood directions.

Examples of Heedlessness

The power of attention is one of the greatest given to man, one absolutely essential to a sane, truthful life. With all this, it is a power not the hardest to develop

and is within the reach of every normal child. It simply means when one is looking, to see what the eyes reveal; if hearing, to hear what the ear relates—in short, to heed each desired report brought in by the different senses. Mental sluggishness is as curable in youth as physical sluggishness. That is the point to be emphasized. While much can be done in the way of development of this power at any time, it is highly important for the best results that the habit of attention be formed early in life.

Value of the Power of Attention

The basis of accuracy must be knowledge. If a question be one concerning facts and not opinions, the customary "I think" is often incorrect or superfluous. To the question, "Has Johnny come?" the answer should be "Yes," "No," or, "I don't know," but not the common "I think not," unless it be an opinion based on some evidence of his probable absence. A positive answer based on incomplete information and an uncertain reply in the face of convincing facts are both to be discouraged.

Here, again, the power of example is mighty, and parents and teachers must lead where they would have children follow. If a mother makes a certain statement which the children know is not in harmony with facts, or if a teacher insists that she did not make a mistake which the pupils have every evidence she did make, much of the good of former teachings will be lost. It may be a trifle humiliating to acknowledge a failing or a mistake, but it will prove to the children a regard for absolute accuracy and go far towards making them feel that truth is indeed precious and divine.

Example of Elders

A desire to be impressive and interesting often impels to that most common failing, exaggeration, and thus to inaccuracy. "Father," exclaimed Willie, "there are more'n a hundred cats on the roof!" After questioning and investigation by his father, Willie finally admitted, "Well, I saw Puss and two others." A cold, however slight, is likely to be called a terribly bad cold, an uneasiness in the head is a splitting headache, and a warm day

is a perfect scorcher. Mary declares that the hat she fancies is the most beautiful thing she ever saw, and Arthur boasts that his pony can run faster than lightning. "Cold up your place this winter?" called out one teamster to another, meeting him on the road. "Cold?" sang out the other, "it's more'n a hundred below zero." Our ordinary expressions are thus highly colored and superlatives are so thickly sprinkled over conversation that their original force and significance are lost.

In many cases little direct harm comes from exaggeration and inaccurate reporting, it is true, yet occasionally the results are serious. Reckless speech, reckless exaggeration, reckless misstatements have been responsible for bloodshed, loss of life and even national disaster. Recent events confirm Herbert Spencer's opinion that the universal misuse of language is a source of international danger. "In a democratic country where the people are sovereigns," he says, speaking of England, "it is idle to suppose that those who, when trivialities are in question, use stronger words than are called for, will suddenly become judicial in their speech when momentous things are discussed."

Serious Results of Exaggeration

As long as human nature has a liking for the striking and extreme and a desire to be impressive and entertaining, there will be more or less exaggeration. Every effort should be made, however, to prevent children from forming the habit of exaggeration. They should be convinced that it is a mark of weak character or bad training, and is likely to give rise to suspicion and distrust. So much importance did Herbert Spencer attach to words being given their exact meaning that for pupils in the upper grades he suggested a penalty for their misuse. If the pupil who misuses a word were made to write out its definition in full, followed by several examples of its proper use, he believed it would put a check on the haphazard, exaggerated use of language. Similar penalties might with good results be imposed on the common

How to Break Children of the Habit of Exaggeration

misrepresentations of everyday happenings. Wherever exaggerations or misstatements are suspected, parents and teachers should inquire into the matter and find out the exact truth. They should emphasize the value of understatement and the weakness of overstatement. It is needless to say that here again they should be sedulously careful in their own speech. Then, too, a game of emulation in accuracy may be played by leading the children to note these faults in each other's speech and in their reading. Catching each other in exaggerations and inaccuracies can be made as interesting as any other game, and reporting instances from their reading will lead to profitable comparisons and discussions of literary characters.

The Sacredness of a Promise

Almost as common a failing as the tendency to exaggerate is that of breaking one's word. Promises are made loosely, thoughtlessly, and often forgotten as soon as made. But they are sacred, are binding. To break one's word, to take it back by not performing the action promised, is dishonest, is stealing, is lying.

As in all teaching, the elders must set a perfect example. If they say, "I will be ready at four to go with you, Johnny," then they must be ready at four. To emphasize the sacredness of a promise, they should tell Johnny of the endeavor they made to keep their word, the difficulties overcome. Especially should teachers keep their word when they hastily say, "I shall change your seat, Louis, if you do that again," or "You cannot walk with us to the park, John, if you do that again."

In the general discussion, cases like these can be submitted:

Test Cases

a. "I will go with you Saturday." On Saturday it rains or one has a headache or has a chance to take an automobile ride. Must the promise be kept? Is it at one's option to keep a promise?

b. If I promise not to engage in a certain amusement or drink certain things, and then visit at a house where

they do all these things, what is my duty? What quality makes one fail to do his duty in such a case?

c. If I am engaged for a year as a clerk or as a teacher or in any capacity for a certain salary, and I am afterward offered another position at a higher salary, what is my duty? What quality would lead me to break a promise in such a case? Does it make any difference whether the promise is written or oral?

d. If a child promises his mother to be at home at a certain time, does the age of the child affect the binding nature of the promise? If a mother promises the child to visit her school a certain afternoon or sew a button on his jacket, does the age of the mother affect the binding nature of the promise?

A Promise Must Be Morally Right to Be Binding

Ask the children to give cases where promises should not be kept. If James promises Will to smoke a cigarette with him or to break into a store and rob the cash-box, should such a promise be kept? The children should themselves deduce the law that a promise must be morally right to be binding. They will also suggest that if a boy promises to do a certain thing at a certain time and then breaks his leg or falls ill, he cannot keep his promise. They will deduce the second law that physical ability to keep it is a tacit condition of a promise. These are the only circumstances under which a promise may be broken rightly: When it is physically impossible to keep it and when it is morally wrong.

The old adage, "Slow to promise but sure to perform," needs to be explained. "Slow to promise" means that one should think over one's ability to keep the promise, the effort to perform it; should, in short, weigh the matter well instead of rashly promising without forethought.

Promises an Important Factor Socially

Society is built on promises. "I will pay you Monday." "I will do the work." "I shall go," etc. If the promises are not kept, the plans built on them fall, like houses built on the shifting sand. If an individual does not keep his promises, society loses confidence in him and will not em-

ploy him. The main question asked by employers is, "Is he reliable? Can he be trusted?" and not, "Is he sharp, bright?"

Bad work is not keeping one's word and is, therefore, lying. When one undertakes a job for another, the mere act of doing so says, "I can and will do this job right." Now, if it is slighted in any way that promise is broken. When a boy takes a newspaper route, he is promising the newspaper manager that he will faithfully deliver the papers. If he is neglectful or careless, he lies, for he is breaking his word. If a girl undertakes to sweep a room and leaves the corners untouched, she is not keeping her word. All bad work is lying.

Bad Work Is Lying

Stories

THE FROG PRINCE

A king had a very beautiful young daughter who was fond of spending the hot summer days in the cool forest near the palace. She loved to sit by the side of the pond in the deep shade of the trees and play with her golden ball. One day the ball fell into the water and despite all her efforts she was unable to recover it. She was crying over her loss when a frog, sitting on a branch of a tree in the pond, asked her what she would give him if he would get the ball for her.

The Princess Loses Her Golden Ball

"Oh, I will give you my pearls, my jewels, even my golden crown, if you will but get it for me," she cried.

"No, keep your jewels. I do not want them. I only want you to love me. Let me be your companion, your best friend. Let me sit near you at table, eat from your golden plate, drink from your crystal goblet and lie in your little bed. If you promise this I will get it for you."

"I promise," cried the Princess, thinking to herself that the frog could never reach the palace so far away, and so she would never be called upon to keep her prom-

ise. When the frog restored the ball to her, she started on the run for her home without thanking the frog, much less heeding his cries to her to wait for him.

She Makes a Promise to the Frog

The next day while the royal family were at dinner, a sudden queer tapping was heard on the door of the dining hall, and then the words, "Daughter of the King, let me in! Let me in!" The Princess made no reply but hung her head in confusion.

"My daughter, what does this mean?" asked the King. Then she was compelled to tell him of the affair in the wood and her promise, concluding with a burst of tears, "I can't do it! I can't do it."

"What! a daughter of mine pass her sacred word and then break it!" exclaimed the King sternly.

"But, Father, it's only a frog! And think of a frog eating from my plate," cried the maiden amid her sobs.

"A promise is a promise, no matter to whom or to what it is made," said the King. "Open the door and bring the frog in." So the frog was brought in and placed beside the Princess and ate out of her golden plate and drank from her crystal goblet.

Immediately after dinner, of which the Princess in her vexation had eaten nothing, she hastened to her bedchamber and went to bed as quickly as possible, locking the doors and windows. But she had not fallen asleep

The King Forces the Princess to Keep Her Promise

when she heard the same queer tapping and the words, "Daughter of the King, let me in, let me in!" Fearful of rousing her father and the entire household, she opened the door. The frog jumped upon the bed, and when the Princess in her fright and annoyance seized him and threw him upon the floor, he immediately turned into a young and handsome Prince.

"O Daughter of the King, you have broken the spell that bound me. By keeping your word, you have released me from a wicked enchantment. I thank you with all my heart."

The Prince then withdrew and the next day asked the

King for the hand of the Princess. They were soon married and lived happily ever afterward.

LORD HOLLAND'S WORD

Lord Holland told his little son, Charles James Fox, that he should witness the pulling down of a certain stone wall on the estate. As it happened, the workmen demolished the wall when the boy was absent. Lord Holland, when he discovered this, had the wall rebuilt that he might keep his word to his son.

An Example for Parents

DUKE OF WELLINGTON

The Duke of Wellington was once offered a half million to reveal a secret of no great importance which had been entrusted to him. Wellington asked the official, "Can you keep a secret?" "Yes," eagerly replied the official, quickly bending forward. "So can I," said the Iron Duke and bowed out the crestfallen man.

REGULUS.—B. C. 249

In the first Carthaginian War the Roman army and fleet under the command of Regulus were so successful in the campaign that the Carthaginians, who were not at all warlike, sent to Greece for hired soldiers. In command of these Greeks was Xanthippus, who at once led the Carthaginian army out to battle with long lines of elephants in front and the cavalry in the rear. The Romans suffered a terrible defeat, not knowing how to fight this new kind of enemy, and Regulus himself was captured. He was kept prisoner for two years. Then the Carthaginians were so badly defeated that they were forced to sue for peace. They sent Regulus with their ambassador, thinking that he would urge peace. They made him swear that if peace were not made he would return to Carthage.

Regulus Gives His Word

At the conference between the ambassador and the

Roman Senate, after the Carthaginian had spoken, Regulus rose and simply said, "Conscript Fathers, being a slave to the Carthaginians, I am come on the part of my masters to treat concerning peace." Nor would he say more until both the Romans and the Carthaginian urged him. Then he rose and in convincing words urged the Romans not to make peace. Even the Romans, stoics that they were, wondered at a man's pleading against himself. The chief priest came forward and urged him not to return to Carthage. But Regulus answered, "Are you asking me to dishonor myself? I know that torture and death are awaiting my return, but what are they to the shame of an infamous action or the pain of a guilty mind? Though a slave to Carthage, I am still a Roman. I promised and I must keep my word."

Regulus Keeps His Promise

The Senate followed his advice. Regulus returned to the chains, the tortures and the death awaiting him. His memory lives because he would not save himself at the expense of his country's welfare, nor break the oath he had given.

ANTIGONE'S PROMISE

Antigone was the daughter of the old King Œdipus of Thebes. When he was banished from his kingdom, Antigone accompanied him in his exile. Just before the old king's departure, his eldest son, Polynices, came to bid them farewell, for he was going to fight his younger brother, who had usurped the throne. He made his sister promise that if he died in battle she would see that his body was buried. The Greeks believed that if the body were unburied, the spirit could not enter the abode of the dead. Œdipus was shortly after killed by lightning, and in the battle between the two brothers both were killed.

The Faithful Sister

Their uncle, Creon, who now came to the throne, had taken the side of the younger brother. He therefore ordered his body to be buried, but decreed that the body of Polynices should be left on the battlefield to be torn

by dogs and vultures, and that whosoever should dare to bury it should be branded as an enemy of the state. Nevertheless, Antigone crept forth at night and covered with loose dirt the body of her brother. The cruel uncle had the body uncovered and a watch kept. Again Antigone heaped the earth over her brother's form and performed the necessary ceremonies. She was seized and led before Creon. She boldly acknowledged her deed and was put to death.

EURIPIDES AND THE OATH

Euripides in one of his plays introduced a man who, being reminded of an oath he had taken, replied, "I swore with my mouth but not with my heart." When the play was acted the first time, the audience rose in an uproar at the impiety. So great was the anger of the people, that Euripides was brought to trial on the charge that he taught that an oath, the most sacred bond of human society, could be broken.

How the Greeks Regarded a Promise

"PLEASE, SIR, I WOULD RATHER NOT"

An old sailor tells the following story of a boy who suffered much in refusing to break a promise:

"When ordered to drink, the lad said, 'Excuse me; I would rather not.'

"They laughed at him, but they never could get him to drink liquor. The captain said to the boy: 'You must learn to drink grog if you are to be a sailor.'

" 'Please excuse me, captain, but I would rather not.'

" 'Take that rope,' commanded the captain to a sailor, 'and lay it on; that will teach him to obey orders.'

"The sailor took the rope and beat the boy most cruelly.

" 'Now drink that grog,' said the captain.

" 'Please, sir, but I would rather not.'

" 'Then go into the foretop and stay all night.'

"The poor boy looked away up to the masthead, trembling at the thought of spending the night there, but he had to obey.

"In the morning the captain, in walking the deck, looked up, and cried: 'Hello, up there! Are you ready to obey your captain's orders now?'

"No answer.

" 'Come down!'

"Still no answer.

"One of the sailors was sent up, and what do you think he found? The poor boy was nearly frozen. He had lashed himself to the mast, so that when the ship rolled he might not fall into the sea. The sailor brought him down in his arms, and they worked over him until he showed signs of life. Then, when he was able to sit up, the captain poured out some liquor and said kindly, but with quiet determination:

A Cruel Punishment

" 'Now, drink that grog!'

" 'Please, sir, I would rather not. Let me tell you why, and do not be angry. In our home we were so happy, until father took to drink. He had no money to get us bread, and at last we had to sell the little house we had lived in and everything we had, and it broke my poor mother's heart. In sorrow she pined away till, at last, before she died, she called me to her bedside, and said: "Jamie, you know what drink has made of your father. I want you to promise your dying mother that you will never taste drink. I want you to be free from that curse that has ruined your father." O sir,' continued the little fellow, 'would you have me break the promise I made to my dying mother? I cannot, and I will not do it.'

The Promise to a Dying Mother

"These words touched the heart of the captain. Tears came into his eyes. He stooped down and, folding the boy in his arms, said: 'No, no, my little hero! Keep your promise, and if anyone tries again to make you drink, come to me, and I'll protect you.' "

Can a lie be told in any other ways than by words? Can deaf and dumb people tell untruths? When Will, finding his eraser gone from his desk, asks his neighbor Roy if he sees it anywhere, and the latter says "No," keeping his foot over the eraser where it lies on the floor, is the latter telling the truth? Suppose that he had merely shaken his head, would he be innocent?

Prevarication

While a group of boys are playing ball, a window is broken. When the principal calls to his office all who know anything about the matter, James, who saw the accident, keeps his seat, saying to himself, "I am not lying, for I am not saying that I do not know anything about it." Is James right or wrong?

On a rainy day John comes home from school with a severe cold. When asked by his father in the evening if he had worn his overshoes to school, he says that he had, but he does not add that he did not wear them in the morning. Did he tell the truth?

John plagues the boy in front of him so that he misbehaves and is reprimanded. John, who keeps a perfectly straight face and a very studious demeanor, is not suspected by the teacher. Is he telling the truth or a falsehood?

A List of Liars

If Clarence peeps into his speller or looks upon a neighbor's paper to see how a word is spelled or an example worked, is he telling the truth when he hands in the work as his own?

"Lee, did you eat that orange I put in the refrigerator?" "No, ma'am," said Lee, who, however, had eaten the orange which his mother had put on the top of the refrigerator, forgetting in her hurry to put it inside.

What are all these boys really in their hearts? Liars and sneaks.

If Harry's father buys a family ticket for the County Fair and takes in some of his neighbor's children on it, is he telling the truth to the gatekeeper?

A grocer has a false system of weights by which when

a man pays for a pound he gets only three-fourths of a pound. He does not say that his weights are correct. Does he tell the truth?

Stories, Proverbs, Fables

Truth gives a short answer; lies go round about.

* * *

A liar is brave towards God and a coward towards men; for a lie faces God and shrinks from men.—*Bacon.*

* * *

Actions speak louder than words.

* * *

Dare to be true,
Nothing can need a lie;
The fault that needs one most
Grows two thereby.

THE WOLF IN SHEEP'S CLOTHING

False Pretenses

Once upon a time a Wolf put on a Sheep's skin, by which means he was shut into the fold at night. By and by the Farmer came in to kill one of his flock for food and as luck would have it he chose out the Wolf. But when he saw how it was, he put a rope around his neck and hanged him to the branch of a tree. Some people who came by asked if he hanged Sheep. "No," said he, "but I hang a Wolf, though, when I catch him in the garb of a Sheep."—*Æsop.*

THE GROOM AND THE HORSE

Actions Speak Louder Than Words

A Groom sent to catch a Horse in the pasture was unable to do so. Finally in despair he held out the measure in which he usually fed the animal's oats. Seeing the familiar object, the Horse at once galloped up, only to find the measure empty. The next day the Groom tried the same device, but the Horse did not respond to the lure. "Nay, Master Groom, you told me a lie yesterday

and I am not so silly as to be caught a second time by you." "But I did not tell you a lie," rejoined the Groom, "I only held out the measure and you thought it was full of oats. I did not tell you there were oats in it." "Your excuse is worse than the cheat itself. You held out the measure and thereby did as much as to say, 'I have some oats for you.' Actions speak louder than words," and the Horse trotted away.—*Old Fable.*

THE NEWSBOY'S DISHONESTY

Cheating a Customer

"New York Journal! All about the battle of San Juan! New York Journal!" shouted a newsboy on the evening of the day when all Americans were anxious for the latest news from Cuba. "Here," said a gentleman, hurrying to catch a train, "here, give me the latest edition. Quick!" When the gentleman reached his seat and opened his paper he found that the boy had taken advantage of his haste and sold him the morning edition of the paper.

Questions:—Which is the most wicked, to tell a lie by words, by silence or by action? Can one tell what is strictly according to facts and yet not be telling truth? To be true, one must give the whole truth. "The truth, the whole truth and nothing but the truth," is the oath administered in court.

The Crime of Blackening the Reputation of Another

"Thou shalt not bear false witness against thy neighbor" is the solemn command that comes down to us from the dawn of civilization; but it means even more in this age of complex human relations than it did when fresh from the lips of the law-giver. Of all thefts, that of robbing a fellow-man of his reputation is the most wanton. No one gains thereby and everyone concerned loses. Besides, a supreme personal right of an individual is his good name. Upon it depends his own self-respect and the confidence of the community, and upon the latter, his ability to earn a livelihood.

Slander is false witness. Gossip, which is repeating idle stories, lacks the malicious element of slander, but speedily becomes false witness because of the lack of accuracy in reporting. Parents and teachers can play the game of gossip with the children to show how gossip degenerates into slander. Write out a little incident and read it Monday morning to one of the children, who in the afternoon tells it to another, the second child the next morning telling it to someone else and so on, until the end of the week, when the last one told writes out the incident as it reaches him and reads it to the school or the family, together with the first account of Monday. Compare the two and point out that the differences result largely from the fact that the same things look different to different people and therefore they place emphasis upon different things.

How Gossip Becomes Slander

Another profitable lesson may be taught by asking for a written report of the same event from several who were eyewitnesses. The variations will be startling.

In many cases people have had to leave home and start anew in other places because of the cloud of suspicions cast upon them by gossip and slander. Gossip and slander are often responsible for runs on banks by which perfectly sound institutions are forced to close their doors, causing much anguish and suffering as well as loss of money to depositors.

They who habitually repeat slander and gossip are never respected. People are afraid of them and avoid them. It is to one's interest, therefore, not to get a reputation either as a gossip or a slander-monger. Gossip, whether malicious or ignorant, is always the sign of an empty mind. People who read, think or travel, never gossip. Their minds are filled with bigger things. Advise the children to refuse to repeat the casual remarks of others, and to avoid the words, "He said" and "She said." Someone calls them the little hinges to the gates of gossip.

Dangers in Becoming a Gossip

Stories, Epigrams

A gossip speaks ill of all and all speak ill of her.

* * *

That "have heard say" is half a lie.

* * *

Speak well of your friends; of your enemies speak neither well nor ill.

* * *

He who circulates a scandal is nearly as bad as he who originates it.

* * *

> Who steals my purse steals trash;
> But he that filches from me my good name
> Robs me of that which not enriches him,
> And leaves me poor indeed.
>
> —*Shakespeare.*

* * *

He who saves another's character is a greater benefactor than he who saves his life.—*Horace Mann.*

* * *

Three sieves for words before they leave the lips: Are they true? Are they kind? Are they necessary?

HANNAH MORE'S WAY

Giving the Slandered a Chance

Whenever Mrs. More was told anything derogatory of another, she would say, "Come, we will go and ask if this be true." The tale-bearer was always so astounded that she would either hedge or beg that no notice be taken of the story. But Mrs. More was inexorable. Off she would take the scandal-monger to the scandalized and compare accounts. No one ever repeated a gossipy story the second time to Mrs. More.

ST. PHILIP NERI AND THE GOSSIP

A lady confessing to St. Philip Neri accused herself of being an inveterate gossip, even a slanderer.

"This is a very grievous sin," said her father confessor, "but through the mercy of God you can overcome it. Go

to the market, buy a chicken with its feathers still upon it. Walk eight blocks plucking and scattering the feathers as you go. Then return to me."

Slander Cannot Be Called Back

When she returned, anxious to know the meaning of this singular penance, he said, "You have done the first part of your penance. Now do the second part and you will be cured. Retrace your steps and pick up every one of the feathers."

"But that is impossible," cried the woman in dismay, "the wind has carried them in every direction."

"My daughter," replied Philip, "so it is with your words of slander. Like the feathers, they have been wafted in many directions. You cannot call them back. Go and sin no more."

RUMOR

Says Gossip One to Gossip Two,
While shopping in the town,
"One Mr. Pry to me remarked:
'Smith bought his goods of Brown.' "

Says Gossip Two to Gossip Three,
Who cast her eyelids down,
"I've heard it said to-day, my friend,
Smith got his goods from Brown."

Says Gossip Three to Gossip Four,
With something of a frown,
"I've heard strange news—what do you think?
Smith took his goods from Brown."

Says Gossip Four to Gossip Five,
Who blazed it round the town,
"I've heard to-day such shocking news—
Smith stole his goods from Brown."

One of the certain results of misrepresenting is that one lie necessitates others. The Greek proverb that every

liar needs another for his witness, and the Italian saying that a lie needs twenty more to prop it, are no exaggerations. The experiences of life are so closely related and facts so interlocked, that if one is taken out of its place or distorted, those connected with it must be changed. Lying is apt to start an endless chain of falsehoods, as the following story will illustrate:

John played truant one afternoon to go swimming. When he returned home later than usual to supper, his father said, "John, were you at school this afternoon?" "Yes, sir," said John. "What makes you so late?" "Teacher kept me after school." "Kept you after school? What for?" "Oh, nothing much. I just missed in spelling and had to write my words twenty times." "What words?" "Why—oh, why—'separate' was one. I forget the others." "Well, your head looks as if you had been swimming." "Oh, Will Pease threw a cup of water on me." How many lies has John told? Why did he lie?

Five Lies in One Minute

As neither expression nor communication is wholly dependent on language, so lying is by no means confined to speech. Perhaps there are more falsehoods and deceptions acted out than are told in words. The examples of the grocer who uses false weights, of the merchant who uses false measures, of the tradesman who deals in adulterated food, of the contractor who uses rubble instead of the masonry called for by the contract, all are familiar. In these the social bearing, the evil to society of such deception, should be emphasized.

Practical Applications of Lessons in Truth

Then narrow the discussion down to the girl who performs her domestic duties in a slipshod way, to the boy who does his tasks in the home or shop in a slovenly, half-sort of way. The point to be driven home is, that when one undertakes a task he says to the world, "I can do this." If he does it only half, he lies when he presents it as done, for that means thoroughness and completeness. Here, again, can be discussed cheating in examina-

tion, which is simply the acting of a lie. Explain also Emerson's saying: "I can't hear what you say because your actions thunder so loud."

Honor is the faithful performance of one's obligations and, hence, is truth in word and action. All through childhood the terms "honor" and "duty" should be as frequently used as the word "justice," to make them real vital standards in the children's lives.

Stories

A CLERK WHO KEPT A SECRET

His Sense of Honor Wins Him Promotion

Not long ago a merchant employed a clerk who had been discharged from another house in the same line. A few days afterwards one of the department managers of the firm was anxious to know what terms the other house had made to a certain customer. He went to the young clerk for information. The clerk hesitated, looked distressed and finally asked to be excused from answering. "I know the facts, of course; but I do not think I ought to tell."

The department manager became angry and reminded him pretty sharply that having been discharged from the other house, he did not owe it anything in the way of keeping its secrets. Nevertheless, the young man stood firm, and the matter was reported to the head of the house, who at once complimented him on his sense of honor and raised his salary.

AN HONORABLE BOY

He Would Not Break His Contract

A very prosperous business man tells that when a boy he made a contract to work for a firm for five years at seven dollars and a half a week. Only three years had elapsed when another firm offered him three thousand a year as their buyer, such was his skill in judging goods. He refused, never even mentioning the offer to his employers, nor hinting at breaking off the contract, which

was only verbal. His own firm, at the end of the time, paid him ten thousand dollars a year, and he is now a partner.

Questions:—Which is the more binding, a promise made verbally or a promise made in writing? Would he have kept his word if he had remained, but slackened in his attention to his duties? If you had promised to mow a man's lawn for fifty cents and another offers you seventy-five cents to mow his, what would be your duty if you could not mow both? If you had promised your mother to come home from school to take care of the baby and you should learn when you reached school that your playmates were going on a picnic, what would be your duty? Which is more binding, a promise made to children or to adults? Which is the more binding, a promise made by children or by adults? What advantage is it to one's self to keep promises? What advantage to others? When only may a promise be broken? Suppose that by not keeping a promise to a friend you could gain five dollars or a desired position, what would be your duty?

A Study in Promise-making

Veracity means a correspondence between words and the facts as one knows them, between words and thoughts. Truthfulness is a correspondence between thoughts and realities. To be veracious, one need only to give utterance to what he believes; to speak truth, it is necessary that his beliefs harmonize with facts as they really are. A man who is ill may say that a cup of coffee with three lumps of sugar in it is not sweet. He speaks his belief and is, therefore, veracious. But he does not speak truth because his belief is not in accordance with facts. In the case of the boys frightened at a sign-post, the one who told his parents that he had seen a ghost was veracious because he told what he believed. The other spoke truth because his thought corresponded to the facts.

Veracity Is Not Always Truthfulness

When John comes to school in the morning he finds his knife is not in his desk where he had left it the night

before. Because the janitor has been the only one in the room in the interval, John suspects the man to be the thief. If he tells his suspicions he might be veracious because his words correspond to this thought; but he would not speak truth, because he does not know. In this way gossips may be veracious, but they never speak truth.

Truth Is Harmony with God's Laws

Truthfulness means really an inward state, the harmony of the soul with God's laws. If a builder uses sham material or scamps his work he is not true because he is not working in harmony with God—is not following His laws of weight, pressure, thrust, etc. It is said of a certain San Francisco builder that not one of his buildings was destroyed by the earthquake, so true was his work. An architect to be true must follow God's laws of lines and curves and proportions. The farmer to be true must follow the divine laws, he must feed the soil and cultivate. If he does not, he may be veracious, his words may express his belief, but he does not speak truth because he does not investigate and find out the eternal laws.

The children should instance other classes of people who are not true: cabinet-makers who use glue and over-ornament; inspectors of dairies, buildings, banks, etc., who do not make adequate examinations; lawyers who seek acquittal for their client instead of justice for him and society; any man or woman who does not follow the laws of his calling.

Each Should Work Out His Own Individuality

In order for children to grow into this loyalty, into true manhood and womanhood, great care must be taken not to stamp out their individuality. The public school with its necessary uniformity of instruction inevitably tends to produce individuals moulded in the same pattern. A dead monotonous level of mediocrity is the result. To free from this bondage, to counteract this tendency of the system, every effort should be made to bring out individuality, to develop the child along the lines of his

own being, to be himself and not someone else. Every attempt to think with his own mind, to feel with his own heart, to express his own personality, should be heartily seconded, every show of initiative and independence and frank speech cordially encouraged.

It is hardly necessary to say that the mother and teacher should both place generous confidence in children and receive what they say freely. If there is occasion for doubting the truth of anyone, the child should be dealt with in private, and every means tried to lead him to correct his fault. The child with a tendency to falsehood should have the same care and pity as if he had a bodily disorder.

The Fundamental Lessons of Truth

It is said that dishonesty of workmanship, making and selling shoddy goods, is our national sin. If this be true, and from many sources comes the accusation, it is a terrible arraignment of the homes and schools of the land, both of which have failed to train the young in the fundamental lessons of truth.

CHAPTER VII

COURAGE

In any republic courage is a prime necessity for the average citizen, if he is to be a good citizen, and he needs physical courage no less than moral courage, the courage that dares as well as the courage that endures, the courage that will fight valiantly alike against the foes of the soul and the foes of the body.—*Theodore Roosevelt.*

THE very word "courage" is inspiring. It is the condition on which achievement and success depend, and the spirit which should never be stifled in a child. It may sometimes lead into danger and then it needs to be directed aright. But the child without courage, who hesitates and wavers and is dominated by fear, is to be pitied. He should be encouraged above all to play, for hardiness and other qualities developed by play are a great aid to courage. If a dislike to play is manifested something is wrong. It may be that the child's eyesight or hearing is defective; in some way he will be found to be abnormal. Steps should be taken at once to discover and eliminate the cause.

Overcoming Fear in Children

Most children have courage in one direction or another. This should be found and opportunity for exercise in it given. They should be praised for the courage they have, and led to think that if they can show courage here they can there. Above all they should be taught to trace the chain of cause and effect, the law of causality which governs the world, for much of fear springs from a dread of the unknown.

The most effective training in courage is the example set by their elders. Miss Martineau truly says that if their daily life shows that they fear nothing but doing

wrong, the fears of the children, both timid and bold, will take this direction. Taking advantage of the imitative tendency in children, parents and teachers should make occasion to show not only physical timidity resolutely overcome—breasting a blizzard, braving a mouse, defying superstitions—but moral courage, the courage that fears nothing but wrongdoing—no pain, no disgrace but the pain and disgrace of conscience. The same spirit will strengthen in the children. Their fear, their courage, will follow the example of teachers and parents.

Example of Parents and Teachers

Care should be exercised not to exalt unduly mere physical courage nor the single act of courage, which is often the result of impulse on the spur of the moment without thought or consideration. The last stanza of "Jim Bludsoe" is omitted because it preaches that his one act largely condoned the evil acts in his life.

> "He seen his duty, a dead sure thing,
> And went for it, then and thar."

Yes, but he had seen his duty in the everyday affairs of life and had not "gone for it, then and thar." A man may not swear, drink, gamble, fight, be a disgrace to his family, a terror to the community, and then through one brave act, even though at the cost of his life, be fitter for life eternal than those who try to do their duty every day. No poem or story should be used for illustration that shows that a man is almost everything that is mean, but as he is not a coward that one quality of physical bravery spreads a cloak of righteousness over the rest. On the contrary, moral courage and the daily performance of duty should be exalted. When an act of heroism is referred to with affectionate admiration as a good and happy thing, some such remark as, "Let us watch now to see if he has moral courage to correspond, that grandest of all courage, the courage to fear wrong," should be made. The "courage of the commonplace" should always be exalted over "the courage of the crisis."

Exalt the Courage of the Commonplace

While physical fear is largely a matter of temperament, yet it is possible nearly, if not quite, to overcome it. The secret lies largely in distracting the attention.

The lessons on storms should be given in calm weather. Speak of the cause of storms, the good they accomplish, their long journey across the continent, illustrating with weather maps. Fortify children by the knowledge that the danger from an electric shock is over when the flash is seen. Ignorance is the mother of fear. Give directions how to secure safety: avoidance of drafts, of shelter under high trees when storm-caught in the open; instead, refuge under low bushes or in low buildings, etc. When a heavy storm of thunder and lightning occurs, either change to your most interesting diversion, or else, stopping all work and play, call the children's attention to the surpassing grandeur of the storm, the swiftness and mystery of the flash, with its tantalizing glimpses of ineffable beauty, and the majesty of the reverberating thunder. Speak of Franklin's wonderful courage in drawing down the lightning from the clouds, ignorant as he was whether the silk would act as a protection. Let someone recite or read some poem on storms or sing some song that uplifts and strengthens the soul.

Turning Attention to the Marvels and Benefits of Storms

The fear of darkness is largely a matter of cultivation. Parents often create it by peopling the darkness with imaginary evil powers for purposes of discipline. "Look out or the bogy man will catch you." By use of fairy tales, fear of darkness may be somewhat counteracted by filling the children's minds with images of lovely helpful beings, elves, fairies, brownies, that work in the dark. Dwell upon the loveliness of twilight, upon the naturalness of dark, upon the exceeding beauty and majesty of the night, with its starlight and moonlight. Encourage the children to select a star or planet for a friend and to watch it in its travels about the heavens. Make them acquainted with our sister planet, Mars, which the youngest child can easily find from its red color, and tell them of

Counteract Fear of Darkness by Thoughts of Beauty

the probability that it has inhabitants, people of a highly organized type, who, in the absence of much water on their planet, have dug enormous canals to bring down the water from the polar snowcaps to irrigate the land. Encourage the children to think in darkness of the Martians as watching the earth. Teach little poems about the moon and the stars, which may be recalled in wakeful night hours.

When one is alone every noise seems magnified. When other people are about, not only does the noise they make hide the lower natural noises, but one's mind, being intent upon things connected with the presence of others or one's own work, pays no attention to these undertones. But they are there—the moaning of the wind, the scurrying of mice, the warping of the woodwork, the creaking of the shutters. Therefore, the question is, how not to hear them when alone. This can be done by occupying the mind with something else. Do some work that will require concentrated attention or that entails making a noise. Many women who have "proved up" homesteads on lonely prairies have done all their carpentering work in the evening for the sake of the cheerful noise and the attention necessary. An absorbing story read aloud or some poem of a martial and courageous nature, serves the same purpose. Whistling to keep up one's courage has a psychological basis.

How to Exclude Peculiar Noises at Night

Stories, Proverbs, Poems

Fear always springs from ignorance.—*Emerson.*

* * *

Cowards die many times before their death;
The valiant never taste of death but once.

—*Shakespeare.*

THE MOUSE AND THE MAGICIAN

The Mouse, living in great fear of the Cat, asked a Magician to change it into a Cat. But it now became so

afraid of Dogs that it asked to be turned into a Dog. But in this form it lived in great fear of the Tiger. Sure that in this lordly form it would never feel fear, it asked to be changed again. But to its dismay it found itself pursued and hunted by Man, and it besought the Magician to change it into a Hunter. The kindly Wizard had no sooner done so than it jumped in fear of a Mouse which ran out of its hole.

Courage Is From Within

"Go back and be a Mouse," said the angry Magician. "Know that courage depends upon yourself."

THE STORM-CLOUD

I wield the flail of the lashing hail
And whiten the green plains under;
And then again I dissolve it in rain
And laugh as I pass in thunder.
I sift the snow on the mountains below
And their great pines groan aghast,
And all the night is my pillow white
While I sleep in the arms of the blast.
Sublime on the towers of skyey bowers
Lightning, my pilot, sits;
In a cavern under is fettered the thunder,
It struggles and howls by fits;
Over earth and ocean with gentle motion,
This pilot is guiding me.

—*Shelley.*

THE WIND

I saw you toss the kites on high
And blow the birds about the sky;
And all around I heard you pass,
Like ladies' skirts across the grass—
O wind, a-blowing all day long,
O wind, that sings so loud a song!

I saw the different things you did,
But always you yourself were hid;

I felt you push, I heard you call,
I could not see yourself at all.
O wind, a-blowing all day long,
O wind, that sings so loud a song!

O you that are so strong and cold,
O blower, are you young or old?
Are you a beast of field or tree,
Or just a stronger child than me?
O wind, a-blowing all day long,
O wind, that sings so loud a song!

—*Robert Louis Stevenson.*

THE WONDERFUL WORLD

Great, wide, beautiful, wonderful World,
With the wonderful water round you curled,
And the wonderful grass upon your breast,
World, you are beautifully dresst.

The wonderful air is over me,
And the wonderful wind is shaking the tree—
It walks on the water and whirls the mills,
And talks to itself on the top of the hills.

You friendly Earth, how far do you go
With the wheat-fields that nod and the rivers that flow,
With cities and gardens and cliffs and isles,
And people upon you for thousands of miles?

Ah, you are so great and I am so small,
I can hardly think of you, World, at all;
And yet when I said my prayers to-day
My mother kissed me and said quite gay,

"If the wonderful World is great to you,
And great to father and mother, too,
You are more than the Earth, though you are such a dot!
You can love and think, and the World cannot."

—*William B. Rands.*

THE CLOUD AND THE MOON

That orbèd maiden with white fire laden
Whom mortals call the moon
Glides glimmering o'er my fleece-like floor
By the midnight breezes strewn;
And wherever the beat of her unseen feet,
Which only the angels hear,
May have broken the woof of my tent's thin roof,
The stars peep behind her and peer.

—*Shelley.*

THE MOON

Lady Moon, Lady Moon, where are you roving?
Over the sea.
Lady Moon, Lady Moon, whom are you loving?
All that love me.
Are you not tired with rolling and never
Resting to sleep?
Why look so pale and so sad, as forever
Wishing to weep?
Ask me not this, little child, if you love me;
You are too bold;
I must obey my dear Father above me,
And do as I'm told.
Lady Moon, Lady Moon, where are you roving?
Over the sea.
Lady Moon, Lady Moon, whom are you loving?
All that love me.

—*Lord Houghton.*

A RAINDROP

A Story to Tell During a Storm

Tell the children the history of a raindrop in the form of a story, how at first perchance a drop of water lay rocking gently on the shore of a sunny sea, beneath violet skies, listening to the whispering of the palms and breathing the luscious scents of the tropics. Suddenly it finds itself being drawn up in the form of invisible vapor by the sun, drawn up and up until, just as it loses sight of

its beloved island, it is suddenly seized by a wild, boisterous wind that whirls it, now a raindrop, with a host of companion drops, ever farther and farther north on its outstretched wings. The cloud, as the mass of raindrops is now called, grows colder and colder until it almost freezes to death, when suddenly our particular raindrop finds itself falling, falling, and it sees that it is now a snow crystal. But all of its companions, equally lovely and perfect, are falling, so that when it reaches the earth in Greenland it is buried beneath its sister flakes. The pressure becomes so great that to its dismay it loses its exquisite form and becomes ice, a part of a great glacier. This great mass of ice moves slowly down the mountainside into the sea, where the great waves dash against it in the endeavor to destroy it. Finally they succeed in breaking off a huge mass, and the frozen raindrop is now part of a great iceberg which drifts slowly southward, ever southward, becoming smaller as the waters become warmer, until the last of it disappears in the tropical seas, and the drop of water happily finds itself again near its beloved island.

The Lovely Snow Crystal

Vary the story by making the wind precipitate the drop on the Rockies, or, meeting a cold wind from the opposite direction, drop it in the struggle between the two in a rainstorm. Ask where the particular storm that is then going on has come from and trace the probable travels of the raindrops on a map.

TWINKLE, TWINKLE, LITTLE STAR

Twinkle, twinkle, little star!
How I wonder what you are,
Up above the world so high
Like a diamond in the sky.

When the glorious sun is set,
When the grass with dew is wet,
Then you show your little light,
Twinkle, twinkle, all the night.

In the dark blue sky you keep,
And often through my curtains peep,
For you never shut your eye
Till the sun is in the sky.

As your bright and tiny spark
Guides the traveler in the dark,
Though I know not what you are,
Twinkle, twinkle, little star.

—*Jane Taylor.*

Courage in Bearing Pain

As courage to meet the uncertainties of life depends largely on the strength of the will, the latter should be cultivated in all possible ways. Fortify the child by insistence upon the power of the will, its power to do anything. Will is master of the body. To let the body rule is like letting a slave rule its master. Will decides what one shall do. "You can cry when in pain or you can show the strength of your will by smiling. Your will can make you endure pain like a hero, or, if it be weak, like a coward." Upon yourself depends whether you are a hero, wearing proudly the white feather, or a craven cowering under the yellow feather.

Cite examples of triumphant bearing under pain. Louisa May Alcott wrote "The Old-Fashioned Girl" with left arm in a sling, head aching and no voice. Robert Louis Stevenson was an invalid all his life, but he bore his pain and suffering with cheerfulness and gayety. Chinese Gordon, when shot in the leg at Kintang, would not allow himself to be taken to the rear, but led the battle with his accustomed vigor to its triumphant end. This is the stuff that heroes are made of.

Stories, Quotations

Great things thro' greatest hazards are achieved,
And then they shine.

—*Beaumont and Fletcher.*

The mind profits by the wreck of every passion, and we may measure our road to wisdom by the sorrows we have undergone.—*Bulwer-Lytton.*

FRANK NEWBERRY, HERO

A boy by the name of Frank Newberry, sixteen years old, residing at Union Hill, New York, was employed by a company that was removing an old railroad structure. While going down a ladder he missed his footing and plunged ninety feet, bumping against rocks and timbers. His fellow employees carried him into a house nearby, where a doctor attended him. The boy had a compound fracture of the left shoulder and the ligaments of the same shoulder were torn. His right thigh was twisted and the whole body was terribly bruised. Newberry refused to allow the attendant to administer chloroform to him, and while the surgeon set his bones and dressed his wounds, the boy sang. He declined to go to the hospital and insisted on being taken to his own home. The doctor declared that in his opinion the boy's bravery was without a parallel.

He Sang While His Fractured Bones Were Set

SINGING UNDER DIFFICULTIES

A little seven-year-old boy fell into one of the deep excavations for the New York subway and was taken bruised and suffering to the nearest hospital. When the doctor began to examine his injuries, little James drew a deep breath. "I wish I could sing," he said, looking up at the big doctor. "I think I'd feel weller then."

Another Tuneful Hero

"All right. You can sing," said the doctor, and James began. So brave and sweet was the childish voice that after the first verse of "The Palms," there was a round of applause from the listeners. As the doctor went on with his examination the boy winced a little, but struck up his singing again, and the nurses and attendants, hearing the sweet, clear soprano, gathered from all parts of the building until he had an audience of nearly a hundred.

Through all the pain of the examination, the child never once lost the tune; and everybody rejoiced when the doctor announced:

"Well, I guess you're all right, little man; I can't find any broken bones."

"I guess it was the singing that fixed me," said James. "I always sing when I feel bad," he added simply; and then he was taken home.

Nullifying Pain by Means of Pleasurable Thought

In many cases the will intervenes by withdrawing attention from the feeling of pain and fixing it upon something pleasurable and engrossing. Before the introduction of chloroform, patients sometimes went through severe operations without any sign of pain. They afterward said that they had felt none, having fixed their thoughts by a powerful effort of will upon some object in which they were tremendously interested. Martyrs have suffered at the stake without any sign of pain, their minds being fixed upon the heavenly vision.

Sir Walter Scott dictated "Ivanhoe" while suffering intensely from a painful illness. He resolutely kept his mind upon the story and continued to dictate even when tossing in pain. But when the interest of the dialogue or action became so great that it completely engrossed his attention, he would rise and walk back and forth, utterly oblivious of the pain.

Fear of Harmless Creatures a Matter of Education

What seems instinctive repulsion for harmless creatures is often largely a result of education. Parents here, again, are greatly to blame. Children are intensely imitative. If they see their mothers show fear of toads, they immediately adopt the same attitude. If the teacher handle them freely they will follow her example. Nature study at first should be largely directed to feared insects and animals, both to afford the teacher frequent occasion to handle them freely and to lessen repulsion through knowledge. Their structure, their often beautiful coloring with its adaptation to their life and environment, their

curious and interesting habits and abodes, should be studied, and their usefulness to man dwelt upon. Many of these detested creatures are man's faithful servitors; the frog, the toad, the spider all consuming enormous numbers of flies, those dread carriers of disease, while the earthworm burrowing through the earth really plows it. It is considered by Darwin as the great agent that makes the soil suitable for man. What ingratitude to repay such service with fear and extermination!

Devil's Darning Needle and Other Faithful Helpers of Man

The Devil's Darning Needle, one of which once threw a city school into such a panic that the teacher deemed it wise to send the pupils home, should be introduced to the children in its true character. It is exceedingly beautiful, so beautiful that the Germans call it "virgin of the water" and "gauze fly," while the French call it "demoiselle." It is also very helpful to man, destroying hordes of insects that annoy his person and injure his health. Its habits and mode of living are most interesting. The metamorphosis of homely caterpillars into beautiful moths and butterflies should be watched. Every home and school should have its pet toad, its pet spiders of different kinds and an observation beehive, as well as the animals referred to elsewhere.

The Source of Superstitious Fears in Children

In cases of superstitious ideas among children parents again are at fault. Children should not be told stories of ghosts, witches and sorcery, nor should fear of them be used for disciplinary purposes. Such teaching results in superstition, such as the belief of a whole neighborhood in one of the Middle States that all its cows were bewitched by a certain old woman. It came out in the trial which resulted that certain protozoa in the stream from which all the cows drank were the cause of the disease.

Where there is no knowledge of the order of nature, no rational idea of causation, the most absurd ideas find lodging. It is because they do not know that there is no effect without a cause that some believe it unlucky to spill

salt, to see the new moon over the left shoulder, to leave a house other than by the door one entered, etc. To correct superstitious ideas and to prevent their lodgment, develop the courage and spirit to investigate, to find the cause whose effect is seen. The only real bar to superstition is a deep realization of the law of cause and effect, that there is no effect without a cause and no physical effect without a physical cause. Take up some of the tricks of legerdemain and show how the effects are produced. Discuss some of the common phenomena of everyday life in relation to their causes, even such simple things as the difference in the methods of lapping by cats and dogs, in the hanging of the quarters of the moon, etc. Whenever and wherever anything seems mysteriously inexplicable to the children, trace the cause. Insist constantly upon the law of causality as governing all phenomena.

Investigation of Causes Corrects Superstitious Ideas

To illustrate the spirit in which superstitious fear should be met, tell the children the following little story:

Two country boys were going home late one night from spelling school by an unfrequented road when they suddenly came upon a frightful shape with arms opened wide to catch them. One boy ran away in an agony of fear, and told his parents that he had seen a ghost. The other said to himself, "I will not run. I will see what it is." He went up to it and found it to be a sign-post. The truth freed him while the other remained a slave to fear and superstition.

There are two superstitious ideas that need special attention, that about the number thirteen and that about Friday. To correct the former superstition, refer to the fact that the first settlement in America was made on May 13th, that St. Augustine was founded November 13th, and that there were at first only thirteen States in the Union that has become to-day so great and powerful. Jestingly show that the name Geo. Washington contains thirteen letters, that he was born in 1732, whose figures

The "Thirteen" Superstition

added equal thirteen, that he was sixty-seven years old when he died, whose figures added make thirteen. Yet there was never a more successful man than Geo. Washington. Tell them of the famous "Thirteen Club" of New York, to which many of the most prominent men in the country have belonged, including Grover Cleveland and Theodore Roosevelt, as honorary members. This club of thirteen dine every month on the 13th at thirteen minutes past a certain hour and eat thirteen courses. The soup always contains Italian pastry shaped in the figure thirteen. The dues are thirteen cents a month and the dinner always costs $1.13. The purpose of the club is to destroy superstition. They immediately test every superstition of which they hear.

The Famous "Thirteen Club"

As to Friday, it was on that day that Columbus discovered America. Washington was born on Friday, as were Bismarck, Michelangelo, Dante, Tennyson, Dickens and many other noted men. Dickens always laughingly ascribed his success to his habit of beginning things on Friday. Columbus sailed from Palos Friday, August 3, 1492, discovered the New World Friday, October 12, 1492, sailed back to Spain Friday, January 4, 1493, and on Friday, June 13, 1498, he first saw the continent of America. On Friday, March 10, 1620, the Mayflower first disembarked a few persons on American soil at Provincetown and on Friday, December 20, 1620, it landed all at Plymouth Rock. The union of the Colonies was finally made Friday, May 20, 1775, the Battle of Bunker Hill occurred Friday, June 17, 1775, and the surrender of Saratoga, Friday, October 17, 1777, and that of the English at Yorktown, Friday, October 18, 1781. The prominent events of school life should be arranged to fall on Friday or on the 13th wherever possible. Such changes made in the school programme should be referred to.

The Superstition About Friday

When Johnny skated over thin ice to rescue Philip who had fallen into a hole, he showed what kind of courage? Again on another day when Johnny's mother told

him not to leave the house while she was gone, he showed another kind of courage. His chum Will came in her absence and asked him to go skating. "Oh, I would like to, but I can't. Mother told me to stay here till she came back." "O pshaw! Come on! Don't be a baby tied to your mother's apron strings." "No, I can't go till she comes back." "Sissy! Sissy! You're a sissy!" and Will went away taunting and sneering. To say Johnny did not care would be untrue. No boy likes to be called a "sissy." But he bravely endured it.

Moral Courage

Questions:—Why did Johnny not go? Was he cowardly or brave when he refused to disobey his mother? If he had gone through fear of being called a coward and a sissy, would he not have been a coward? What kind of courage did Johnny show in this case? If one takes a dare to do wrong, is he cowardly or brave? To take a dare to do wrong is cowardly because it shows fear to do right. Which took the more courage, to rescue Philip from drowning or to withstand Will's ridicule when he refused to go skating? Which is the harder to meet, physical danger or the ridicule of one's comrades? Which is the nobler, then, physical or moral courage? To which do the defenders of a fortress pay most attention, to the weak or the strong places? Which kind of courage should we pay special attention to developing?

Keep a calendar of moral courage. Have one-half of it colored red, "the red badge of courage," the other half yellow, "the yellow streak of cowardice," and each night put in marks corresponding to your moral courage or moral cowardice during the day. Decorate it with one or more of these apothegms:

Calendar of Moral Courage

Any softy can go crooked, but it takes sand to go straight.—*Motto of Some Iowa Schoolboys.*

Always do the right thing that one is afraid to do.

It is the greatest courage to be able to bear the imputation of want of courage.—*Henry Clay.*

Start right and go straight on.

Stories, Quotations

THE BOY AND THE PITCHER

"See how hard that boy dares strike his pitcher against the post," said a mischievous lad to his companion. The boy who stood softly tapping a pitcher against a post, regarding this as an appeal to his courage, at once began to strike a little harder and harder, till, by and by, the pitcher was broken—*Cowdry's Moral Lessons.*

He Took a Dare to Do Wrong

Questions:—Did he show true courage in breaking the pitcher? No, because he was afraid to refuse to do a thing which he knew to be wrong. What did he show? Cowardice, because he was afraid to do the right lest he be called a coward.

THE PEACH ORCHARD

A group of boys were on their way to their swimming hole when one of them proposed to take a longer way there so as to pass a peach orchard and get some peaches. Only one boy spoke against it. He urged that it would take so much time that there would not be much left for the swimming; that a high board fence surrounded the orchard, which would be difficult to climb; that a heavy punishment would follow if they were caught; and that their parents would not approve it.

All the boy's objections were answered by the leader and the group was just about turning to go when another boy came running up to join the party. "What's up?" he cried. "Oh, we're going to Jones' peach orchard to get some peaches. Come on." "Not I," returned the boy. "That's stealing and I don't steal. Neither do you fellows. Come, let's hurry up to the hole!"

Not Afraid to Be Called a Coward

"Coward! Coward! You're a coward if you don't come! Don't you see we are all going! Come on and don't spoil the fun!" cried several of the boys.

"I'm no coward and I'm no thief. I shall never take what does not belong to me if all the world calls me a

coward! I'm off to the hole!" And he started on accompanied by the one who had first objected and by two or three of the others who had taken no part in the discussion.

Questions:—Who showed the truest courage? Why did not the boy who first objected show as high courage as the second boy? Because he hunted up reasons for refusing instead of using the one main reason, viz., that it was wrong. Did the boys who remained silent exhibit true courage? Did they show any want of true courage?

A Study in Types of Courage

If the last boy had not come up and taken the decided stand that he did, what course would the silent boys have probably pursued? Suppose that they had just walked silently away when the proposal was made, would that have been the highest type of courage? What is the highest type of courage? To refuse boldly to do a wrong thing because it is wrong. Do you think that the leader really thought these boys cowards? Do you not think that he really respected them more than he did those who followed him?

SOME TEST CASES OF MORAL COURAGE

In case you were to see a person set fire to your neighbor's house, what is your duty?

If a neighbor sees a thief taking valuables from your father's house, what do you consider his duty to be?

Suppose you saw a tramp placing a rail upon a railway track in order to cause a wreck, what is your duty?

But suppose you were threatened with violence if you revealed their secret purpose of wrong, what ought you to do?

The Duty to Tell

Suppose your very best friend gets into trouble in which you know that he is very much to blame. If you are called upon by parents or the proper authorities to state the facts in the case, what is your duty?

What is your duty, to lose your friend by exposing his fault, or to conceal it and prevent justice being done to

all parties? In case all your associates threaten you with their displeasure or even with violence, if you reveal their secret plans of mischief, what is still your duty, what is the course of the highest courage? Suppose, in the orchard case, the boys in their ignorance had taken the fruit of a small tree just beginning to bear, which was very valuable and the only one of its kind in the orchard. The owner, discovering the loss which was very great because he had been experimenting with the tree, learns that a number of boys had been swimming in the "hole" that same day and seeks out one of them, asking if he knew anything of the matter. What was this boy's duty? If you see a man attacked by two or three others, what is your duty? If you see a person trying to do right and others plotting to prevent him from doing so, what is your duty? Suppose that the thieving boys in the orchard case had persecuted the one who had furthered justice by telling what he knew, what was the duty of his friends? When you see persons ridiculing or opposing others for trying to do what they think right, what do you infer of the moral courage of the former?

The Orchard Case

What is the first question to be asked in regard to any plan? (Is it right?) Is it necessary for us, when we have decided what is right for ourselves, to say to others what we think is right? Can anyone possess true courage who is ashamed or afraid to speak and act just as he thinks is right? Why is the courage to do right the noblest courage?—*Cowdry's Moral Lessons.*

What Is True Courage?

* * *

Who does not withstand has no standing ground.—*Coleridge.*

* * *

No man can rise to honor without a stiff backbone.—*Russian Proverb.*

* * *

Quit yourselves like men.—*Bible.*

* * *

I dare do all that may become a man.—*Shakespeare.*

It is better to make a thousand mistakes, and to suffer a thousand reverses, than to run away from the battle.—*Henry Van Dyke.*

* * *

Go on and increase in valor, oh boy! This is the path to immortality.—*Virgil.*

* * *

A man of courage is also full of faith.—*Cicero.*

* * *

In quietness and in confidence shall be your strength.—*Isaiah.*

STONEWALL JACKSON'S MORAL COURAGE

Moral Courage Always Admired in the End

Stonewall Jackson while at college was once at a supper given by one of his classmates. When the fun was at its height, someone pulled out an indecent picture and it passed around the table. When it came to Jackson, he glanced at it, tore it up, saying, "That is silly and beastly," and went on telling a good story. "Instantly there was a stiffening of the moral fibre in everyone present," said the one who tells the story. "A lot of us felt just as Jackson did, but we had not had the courage to speak up. We were afraid of the ridicule. But now each one said to himself, 'It is easy for Jackson to be decent and manly, why not for me?' "

This should be emphasized, that moral courage never has to withstand ridicule long, that in the end it always excites admiration and emulation.

PROFESSOR DRUMMOND'S SCHOOLBOYS

The Visiting Team Stops Swearing

One day there was a football match between the boys of one of the Edinburgh schools and a team from another city. During the first part of the game, the strangers used bad language. Mr. Drummond's boys determined that this should be stopped; but to stop it required a great deal of courage, for it was an unheard-of thing to do, and they were doubtful as to the best way to go about it.

Should one of their number remonstrate with the of-

fenders, they would simply laugh him to scorn as a prig. Finally it was decided that what one might not do they could all do as a body. So, at "half-time," the Edinburgh lads all together marched up to their visitors, and one quietly told them that either the swearing or the game must be stopped and, further, if the game was called off, the school would never again play a match with this visiting team.

The announcement was received at first with incredulous amazement, but the Edinburgh lads quickly convinced their opponents that they were in dead earnest—and they had their way. **Courage Wins**

"SISSY" ROOSEVELT

Theodore Roosevelt was called "Sissy" Roosevelt while in college because he conducted a Sunday School class, which he would not give up to join his comrades in their Sunday doings.

There is no truer saying than that a person is known by the companions he seeks. If you are interested in athletics, with whom do you naturally associate? If music is your great interest, where do you look for congenial friends? If you see a boy intimate with another whom you know to be studious, what would you infer of the tastes of the former? If you see a boy intimate with another whom you know to be a cigarette smoker, what would you infer as to the first boy's habits? The character of one's associates proclaims loudly one's own character. If a boy really determines to keep from gambling, smoking, drinking, will he associate with those who do? **Character Shown by Choice of Companions**

When John says that he did not want to smoke, or gamble, or drink, but all his friends did it and they led him into it, what does he confess to be the matter with himself? A weak will, a lack of moral courage. In what two ways is he a coward? He shows lack of courage to

choose proper friends, lack of courage to stand by what he knows to be right. Do we have to associate with those with whom we are accidentally thrown, or may we choose our comrades? If an acquaintance swear, drink, gamble, or is trifling, vile, dishonest, or is devoted heart and soul to one hobby—money, athletics, dress, society—can he or she prove a profitable friend for us to have?

Vital Importance of Friendships

One's future depends largely upon one's friendships: First, because people judge us by our associates and are influenced in their attitude toward us by those judgments; and, secondly, because our associates mould our character, unconsciously creating in us their standards and thereby changing our natures. "I am a part of all that I have met," says Tennyson's Ulysses. Everyone who touches us leaves his mark upon us. To be moulded aright, therefore, one must choose his companions aright.

Stories, Proverbs

Evil communications corrupt good manners.—*Bible.*

* * *

He that lies down with dogs will get up with fleas.—*French and Italian Proverb.*

* * *

If you sit down with one who squints, before evening you will become cat-eyed.—*Greek Proverb.*

* * *

It is bad for puppies to play with cub bears.—*Danish Proverb.*

* * *

Tell me with whom thou goest and I will tell thee what thou doest. —*Dutch and Spanish Proverb.*

* * *

The rotten apple spoils its companions.

* * *

Bad examples are contagious diseases.

* * *

Live with wolves and you will learn to howl.—*Spanish Proverb.*

The devil seldom enters where no latchstring is hung out. Evil persons do not seek us unless they think we are kindred spirits. Our attitude invites or repels.

* * *

Tell me whom you admire and I will tell you what you are. Do you admire mean men? Your own nature is mean. Do you admire rich men? You are of the earth, earthy. Do you admire honest, brave, manly men? You are yourself brave, honest, manly.—*Sainte Beuve.*

DOG TRAY

Tray was a very good dog. One day a very bad dog named Bruno asked him to go to the village with him. Tray said he would go if Bruno would behave well. Bruno promised to do so and they set out together. When they reached the village, Bruno barked at every child, worried every cat, and quarreled with every dog he met. So the villagers ran after the two dogs and beat both of them soundly—Bruno because he was bad and Tray because he was found in bad company.

Found in Bad Company

A man is judged by the company he keeps.—*Old Fable.*

THE FARMER AND THE STORK

A Farmer placed nets on his newly sown plow-lands and caught a number of Cranes which came to pick up his seed. With them he trapped a Stork, which earnestly besought the Farmer to spare its life. "I am no Crane. I am a Stork. You can see that my feathers are not the least bit like a Crane's." The Farmer said: "It may be as you say. I only know that I have taken you with these Cranes and you must die in their company."—*Æsop.*

Keeping Bad Company Brings Punishment and Death

AVOIDING EVIL COMPANIONS

A little five-year-old had been put on the car in care of the conductor, who was to set him off at a certain street. A young man with a box of candy sat next him and

offered the child some chocolates. The boy politely refused. The young man insisted, but the child said, "My mother told me not to eat candy." "Oh, well, your mother isn't here, now. She'll never know. Come! Take some." Again the little boy refused, but still the young man persisted. Finally with a quivering lip, the child got down, walked to the farthest end of the car and climbed up into a seat. "Bravo, bravo!" cried an old man, and the passengers applauded the boy who was not afraid to run away from temptation.

Brave Enough to Run Away From Temptation

COLBERT'S COURAGE

Colbert in his early life was an apprentice in the shop of a merchant. In selling a piece of goods to a banker he made a mistake in his figuring which resulted in a large overcharge. The banker paid the bill without noticing the mistake. When the merchant glanced over the accounts at night he detected the overcharge. He congratulated Colbert on his mistake and in his joy told him that he would share the profit with him. But Colbert, grieved and shocked at his mistake, refused the money and immediately went to the banker, told him of the mistake and paid him back the overcharge out of his own savings. The merchant of course dismissed him from his service. But the banker became interested in a boy who had the courage to confess his error, when he knew that it would mean dismissal, and took him into his own employ. This courage to do what he thought right was one of the factors that helped Colbert in every danger and difficulty. He became prime minister of France and one of its greatest statesmen.

From Honest Apprentice to Powerful Prime Minister

LINCOLN RECTIFIES A MISTAKE

When Lincoln was clerking in a store he made a mistake of a few pennies in handing over the change for the wife of a farmer who lived six miles out in the country.

After the store was closed Lincoln walked out to the farm, explained and rectified the mistake, and then walked back.

LESSONS IN CONFESSING MISTAKES AND ACCIDENTS

In playing with the cat, Clarence accidentally knocked the goldfish globe off its stand, which crashed to pieces. Thinking that he would be punished if he confessed the accident, Clarence wondered whether he would not better lay the blame on the cat, who could never disclose the real doer. If he did not own up, would he be brave or cowardly? Why cowardly? Afraid of a whipping. If he confessed, was he afraid? Yes, afraid of doing wrong. What is the only fear that is bravery? Fear of doing wrong.

Every Child Decides Questions Like These

Suppose that in passing through a gate you should accidentally break a hinge or latch, or, in passing through a garden, destroy a fine flower, or forgetfully leave a gate open so that chickens, dogs or cattle get into a garden or field and proceed to work great damage there, what should you do?

Suppose that you have borrowed a book and have accidentally torn a leaf or marred it in some way, what is your duty when returning it?

Suppose you have borrowed something of your neighbor—a toy, a cart, a lawn-mower, water-hose—and injured it where it is not likely to be seen, what is your duty?

Suppose that in playing ball you have accidentally broken a window of a neighboring house or of the schoolhouse or other public building, what is your duty?

If you do not perform this duty of confessing faults and accidents, are you brave or cowardly? Why?

The parent's and teacher's attitude should be that of scorn towards fear of whippings or anything done to the body in punishment. It is only the soul that can be really hurt. Fear of hurting that by lies, deception, or nonperformance of duty, is the fear that is noble.

Courage in Meeting Difficulties With Lessons

As to difficulties with lessons, Professor James says: "Appeal often to the fighting instinct. Make a pupil ashamed of being 'downed' by fractions, scared by percentage. Rouse his pugnacity and he will rush at the difficult places with a sort of inner wrath at himself that is one of his best moral qualities. A victory under such conditions becomes a turning-point and crisis in his character. It represents the high-water mark of his powers and serves thereafter as an ideal pattern for his self-imitation. The teacher who never rouses this sort of pugnacious excitement in his pupils falls short of one of his best forms of usefulness."

As to physical dangers, encourage the children to train themselves as did the man in the following story:

"Didn't that noise startle you dreadfully?" asked the hysterical sightseer of the cool-headed man who was acting as impromptu guide along the rocks.

"I'm so busy looking out for the path ahead that I haven't time to notice noises behind me," said the man.

Courage in Meeting Physical Dangers

Afterward, the guide explained that as a child he had been nervous and afraid of sudden noises and alarms. One day, at his first visit to a great city, his wise father had said to him, "Don't turn your head every time you hear a brick fall. The brick that has fallen down behind you won't hurt you; it is only the bricks ahead that you have to look out for. Just look ahead and keep going."

From that time he had tried to train himself not to jump at unexpected sounds, not to speak quickly at a sudden alarm, but to hold himself firm and quiet while his mind had freedom to work quickly on the new problem of what had happened and what should be done.

Stories, Quotations, Proverbs

Knowledge is the antidote of fear.—*Emerson.*

* * *

A spirit superior to every weapon.—*Ovid.*

If you don't enter a lion's den, you can't get his cubs.—*Eastern Proverb.*

* * *

A great deal of talent is lost in this world for want of courage.—*Sydney Smith.*

* * *

Don't waste life in doubts and fears.—*Emerson.*

ISRAEL PUTNAM AND THE WOLF

For two or three months the Connecticut farmers near Pomfret suffered greatly from the raids of a very sly but old she-wolf, and were quite at their wits' end to know what to do, for every plan to catch her had failed. Israel Putnam had lost seventy of his sheep and goats, and a great many lambs and kids had been wounded. The farmers had suffered so greatly that they all joined in the great wolf hunt of 1742. The night before the hunt she had been very nearly caught, barely escaping from a steel trap in which were left her claws. The bleeding paws had left tracks in the snow. So the farmers started out, confident that they would catch her. They found her den within three miles of the Putnam farmhouse, among the crags and boulders of a steep hill. Here for twelve hours they sought to dislodge her, attempting to shoot her, to smoke her out, but in vain; her lair was too far within. Putnam's bloodhound was sent in, but came out wounded and would not again enter. It was now late at night and many of the company, disheartened, were about to leave when Putnam declared he would go in himself and shoot her. Disregarding the solicitations of the others, he took off his coat and waistcoat, tied a rope around his legs that he might be pulled back when he gave the signal, which was a kick; lighted some strips of birch for a torch and crawled into the cave. The opening was small and the roof came down so low that he was obliged to crawl on his hands and knees, at the same time holding his torch. Presently he saw two fiery eyes

The Wolf-hunt Is Not Successful

glaring at him and heard the wolf's savage growls. Seeing that it would be folly to risk an encounter without his gun, he gave a vigorous kick. The men thought he had been attacked and drew the rope so vigorously that his shirt was dragged over his head and his back was badly bruised. Arming himself with his gun loaded with buckshot, he again crawled in. Just as the wolf was about to spring upon him, he fired and gave the signal and was pulled out. Waiting for the smoke to clear away, he again entered the passage but very warily. However, he found the wolf dead, and dragged her out. A wonderful feat of courage this was, which gave him the nickname of Old Wolf Putnam in the Revolution.

Putnam Enters the Wolf's Den

BETTY ZANE

In September, 1777, Shepherd, the commander at Fort Henry, noticed signs of Indians in the neighborhood and feeling sure that an attack would be made, ordered the settlers on Wheeling Creek to shut themselves up in their blockhouses.

From the little garrison a picked force of thirteen brave men was detailed to drive the Indians off. From the loopholes of the blockhouse the besieged saw this force cut down one by one until not a man was left. However, two of the men that fell were not dead and escaped, but could render no assistance in the long week that followed. It was a larger force of Indians than they had supposed, under the leadership of Simon Girty, the renegade, while the garrison was reduced to twenty-six, and some of those old men. Girty at length offered terms, but Shepherd resolved to die rather than submit to the traitor and sent back the words, "Tell your leader, never to him! Not while there is an American to fire a musket!" Brave words from a commander who had now only twelve men to fight five hundred!

Indians Attack Fort Henry

All this time the women were running bullets and helping the men in every way. Then one day the commander

THE WOLF HUNT.

told them that there was no more ammunition. What was to be done? In Ebenezer Zane's house was a keg of ammunition, but it was outside the palisades and sixty feet from the fort. Who would dare risk death from bullet, or tomahawk, or torture? Several men volunteered, but men's lives were valuable. While Shepherd was hesitating, Betty Zane stepped forward. "Let me go," she said. "You!" exclaimed the commander. "Oh, no!" But before he could say more, Betty cried:

No Ammunition

"Sir, it is because of the danger that I offer. If I, a girl, should be killed 'twere not so great a loss as if one of the men should fall. You cannot spare a man. Let me go!"

So he let her go. The gate was opened and Betty sped through it to the little log cabin. The Wyandottes watched the flying figure, but not a gun was shot or an arrow, for no one admired courage more than the Indians. But when she returned with the keg in her arms, she was met by a shower of bullets and arrows, for the Indians now realized what the girl's daring deed meant. But she escaped unhurt and rushed through the gate opened to receive her.

Betty Fetches the Powder

Betty had saved the fort, for the next day before the ammunition was quite exhausted, the longed-for reinforcements arrived.

THE MAD DOG

A boy and his baby brother were playing in a street of an eastern city, when suddenly they heard cries and looking up saw a dog running toward them with tongue lolling out and froth slavering his mouth. People were rushing from the street into the nearest houses, crying, "Mad dog! The dog is mad! Get out of his way!" The little child seemed paralyzed with fear. The boy, realizing that escape was impossible, and remembering the instruction given at school for such an emergency, tore off

A Boy's Courage and Presence of Mind

his coat, wrapped it around his arm and hand and held it toward the dog, placing himself as he did so in front of his brother.

The mad dog leaped and snatched at the coat until the nearest men, shamed by the sight of such courage, rushed to the rescue. "Why didn't you run?" they asked when the dog was dead. "And leave my brother! Not much!" was the boy's only reply.

THE COURAGE OF THE GREAT HENRY

"Something to Shake for!"

Henry IV. of France, while only King of Navarre, being seized with nervous trembling at the outset of a battle, cried: "Oh, cowardly custard of a body! do you quake now? I will take you to a hot corner where you will have something to shake for!" Whereupon he spurred to the heat of the conflict in spite of his quivering body.

It is not wrong to feel fear. One cannot help the feeling. But it is wrong to yield to it, for the will controls action.

Feeling Fear and Yielding to It

Questions:—Can one prevent a feeling of fear arising in the mind? No, feeling is not under the control of the will. Is there any shame, then, in feeling fear? What is it then to be a coward, where is the shame? To yield to the fear. How can it be controlled? Through the will, because will controls action. Of what is cowardice the sign? A weak will.

In this connection stress should be laid upon the necessity of persistent and steadfast courage. Mere impulsive courage of the moment, without forethought, without steadfastness, is of little avail. Emphasize the coolness, steadiness and persistence of the first mate in "The Wreck of the Circassian" and of Bauman in "The Rescue from Drowning," and dwell upon the steadfastness of the rabbit's determination to endure terrible agony rather than to suffer death.

Stories, Quotations

Only a fool feels no fear.—*Napoleon.*

* * *

The brave man is not he who feels no fear,
For that were brutal and irrational;
But he whose noble soul its fears subdues,
And bravely dares the danger nature shrinks from.
—*Joanna Bailey.*

WELLINGTON'S TWO AIDES

He Conquered Fear

Two aides were sent by Wellington in the battle of Waterloo to do something fraught with great peril. As they galloped along, one looked at the other and seeing him white and trembling, said: "You are afraid!" "I am," the other replied, "and if you were half as afraid as I am you would be galloping to the rear." The other turned his horse and rode back to tell Wellington that his brother officer was in such fear that the undertaking would probably fail. "Go back," thundered the Iron Duke. "He may fear, but he probably has already done what you both were ordered to do." This is what had really happened.

* * *

Set hard heart against hard hap.—*Scotch Proverb.*

* * *

When falls the hour of evil chance,
. . . . . .
Strike, though with but a broken lance,
Strike, though you have no lance at all.
—*Alice Cary.*

THE RABBIT AND THE TRAP

A rabbit caught its foot in a hunter's steel trap. The little creature seemed to know that unless the foot could be set free, the hunter would soon come and it must die. So with courage and determination it gnawed off the entrapped foot with its teeth, thus setting itself free though maimed.

HE GAVE HIS LIFE

A Hero at the Wheel

When a Lake Erie steamer caught fire, in order to save the passengers it became necessary to steam full-speed ahead to the nearest beach. The flames drove the passengers forward. Someone must stay at the wheel to steer, or all would be drowned or burned. The keel struck the beach just in time. But when they looked for the helmsman, Robert Marsden, only a common sailor, they found him dead, his blackened body lying sunk down on its knees in the chart-room; he himself had lashed his hands to the wheel.

THE WRECK OF THE CIRCASSIAN

The ship *Circassian* was grounded on a bar on the shore of Long Island in the winter of 1876. All on board were rescued. The Coast Wrecking Company was engaged to save the vessel and cargo. Thirty-two of its men were working on the vessel when one of the most terrific storms known in the annals of the coast came up and literally pounded the vessel to pieces. When the signal for help was given, every effort was made by the coast guard to shoot a line to the ship, but so terrific was the wind that every effort failed, as did every attempt to launch a boat. The ship split in two parts and the doomed men took refuge in the mizzen mast which gradually dipped with its living load into the water. Four only got to land and they did so through the cool courage of one man, the first mate of the wrecking company.

The First Mate Does Not Lose His Head

He and the second mate obtained possession of a piece of cork five feet long and a foot in diameter, fitted it with straps and arranged between themselves to cling to it. When the mast went into the sea, they jumped as far as possible from it and then did as planned. Two of their comrades coming up near them, they helped them also to the buoy.

The escape of the four men from their terrible peril

was due likewise to the good judgment and resolution of the first mate, who took command of the strange craft. This brave man taught his comrades the course to pursue. Under his direction the four men locked legs with each other. This intertwining of their legs bound them together and served to steady the cork buoy. They were now one mass tossed to and fro in the tremendous waves of the sea. Every other instant they were submerged by a wave. At those times, by the command of the mate, they held their breath and gripped their buoy tight; then, the danger past, they relaxed their hold a little for rest and breath. In this way they saved their strength and breath till they had been swept forward by the current and the surf, and the moment came which flung them into the breakers. Then, obeying the mate's last command, they gave all their reserved force to the desperate plunge for the beach. At last, as they were buffeted by the surf, dragged back by the undertow, in the midst of their struggle, the men of the life-saving station rushed to them and tore them from the waves.

Four Escape on a Cork Buoy

THE RESCUE FROM DROWNING

Louis Bauman, a lad of seventeen, living in a Pennsylvania mining town, received a Carnegie prize for heroic courage in peril. He, with a number of comrades, had been swimming. As the others were about to leave, Stevick, a strong, well-built lad of sixteen, but not a very good swimmer, jumped from the spring-board and went to the bottom. Bauman immediately jumped in to bring him up, but Stevick clutched him so that both went to the bottom. After a terrible struggle Bauman released himself. Then he got another hold of Stevick, who in his blind fear again clutched him, so that once more both went to the bottom. Though weak and faint and bruised from the struggle, Bauman managed to release himself. When he came up to the surface he took to shallow water for a few moments to regain his strength, and then again

Steady, Persistent Courage

went to Stevick's rescue. Stevick was so far gone now that Bauman managed to tow him into the shallow water where the others could wade in and drag them both to shore. After all this, Bauman, exhausted and wounded as he was, directed the other boys how to resuscitate the unconscious boy.

GENERAL JACKSON AND THE DESPERADO

When Jackson was a judge and holding court in a small settlement, a border ruffian came into the courtroom with brutal violence and interrupted the court. The judge ordered him to be arrested. The officer did not dare to arrest him. "Call a posse," said the judge, "and arrest him." But they all shrank in fear from the ruffian. "Call me, then," said Jackson, "this court is adjourned for five minutes." He left the bench, walked straight up to the man and with his eagle eye actually cowed the ruffian, who dropped his weapons, afterward saying: "There was something in his eye that was too much for me."

Jackson's Courage Subdues a Bully

IN THE MINE

There had been a fearful explosion in one of the mines of England. Panic-stricken, the men came rushing up from the lower level directly into the danger of the deadly afterblast, when the only chance of safety was by another shaft. Only one man knew this, however, and he stood bravely in that dangerous passage-way, warning the men of the perils that lay there and directing them to the way of escape. When urged to go himself by the safe way, he replied, "No, someone must stay here to guide the others," and there he stood until all had escaped.

He Bravely Warns His Fellows

There is no poem that stirs the heroic blood of youth like Macaulay's "Horatius at the Bridge." The first year in school is none too early for the children, with their marvelous powers of memorizing then at their

height, to learn this noble lay that tells of a great peril greatly met. There are few lines that stimulate to heroic, courageous action as do the following:

He smiled on those bold Romans
  A smile serene and high;
He eyed the flinching Tuscans
  And scorn was in his eye.
Quoth he, "The she-wolf's litter
  Stands savagely at bay:
But will ye dare to follow
  If Astur leads the way?"
. . . . . .
Then outspoke brave Horatius,
  The captain of the gate:
"To every man upon this earth
  Death cometh soon or late.
And how can man die better
  Than facing fearful odds,
For the ashes of his fathers,
  And the temple of his gods?"

Misfortune if met with courage is often better fortune than what is commonly regarded as good fortune. What seems an insuperable obstacle is often simply the material out of which courage may carve success, as Thorvaldsen carved his lions out of the mountain at Lucerne. Cite the case of Lincoln, showing how his poverty and the circumstances of his early life gave him a knowledge of the people's life and heart that, reared in affluence, he would have missed. He lost the Illinois senatorship, but out of that misfortune came the Presidency, because he would not be downed.

Unfavorable Circumstances Often the Means of Success

Charles Dickens led a life of great poverty and hardship in his youth, spending his days pasting labels on cans of blacking in a dark underground room of a factory. But the knowledge of the life of the poor, and sympathy

with the toiler, which his life of poverty gave him, are the basis of his great power as a novelist.

Courage of Afflicted Cities

Magnificent examples of courage are those of the people of Chicago and Baltimore, who without a moment's hesitancy from faint-heartedness set about rebuilding their cities and their business after their great fires; likewise of Charleston and San Francisco after their disasters of earthquake and conflagration. Local examples of courage in misfortune should be quoted with affectionate admiration. Impress upon the children that "misfortune nobly borne is fortune"; for it is not a question of what comes to a man but always what he does with it—with his opportunities and his means.

Another aspect of courage is gained from the following parable: A Pilgrim once met Cholera coming from the East. "What will you do on this trip?" asked he. "I shall kill 5,000 people," said Cholera, stalking past. On his way back to Europe the Pilgrim again met Cholera. "You said that you would kill only 5,000 people and you have killed 25,000," said the Pilgrim. "No," rejoined Cholera. "I killed only 5,000, as I said. Fear killed the other 20,000."

Fear Increases Danger of Contagious Diseases

Courageous people are not nearly as likely to contract disease, especially contagious disease, as timorous persons. Fear seems to destroy the white corpuscles of the blood and when these are reduced below a certain proportion they can no longer successfully fight the germs of disease. Napoleon's indomitable will allowed him to visit plague hospitals with impunity. The depressing influence of fear is well shown in the case of a man reported in the medical papers who found himself suffering from heart disease, the heart giving forth a peculiar sound. He lost strength and finally became so weak that he sent for a physician. The doctor made an examination and found that the peculiar rasping sound was caused by the action of a little pulley in the man's left suspender, that was defective. The man immediately recovered.

SAN FRANCISCO EARTHQUAKE.

Whenever one says in excuse, "Oh, I was not thinking," he confesses to absence of mind. Ordinarily no ill results follow; but in emergencies, in moments of peril, terrible results are often due to lack of presence of mind. Herbert Spencer in his last book, "Facts and Comments," advises that the schools do what they can to train the mind to be ready in danger. He groups the instruction under two heads: rapidity of observation and fertility of resource.

Presence of Mind in Times of Danger

In time of danger, the mind should become instantly aware, through the medium of the eye, of all the circumstances in the case, that it may select what may be of aid. To increase rapidity of observation, Spencer suggests the use of methods like those of the Houdins, who trained themselves to grasp at a glance all the objects in a shop-window or in a room and their relative position. Place dots upon the blackboard under a curtain. Expose for a few seconds, and then have the children give number and relative position. There are many exercises that can be used for this purpose, such as exposing a new picture for a few seconds or objects upon a table, lists of words, etc.

To increase resourcefulness, discuss imagined disasters and ask questions that are to be answered in five or six seconds as to what is best to be done. Imagine that you are trying to save a chum from drowning. How will you proceed?

Increasing Resourcefulness

"Get behind him so that he cannot grapple and push him before you as you swim," might be one answer. "Strike a blow with sufficient force to stun him and then grasp him by the hair and swim," someone might say. What should the drowning boy do if conscious?

Imagine an alarm of fire at a theatre. What should the stage-folks do? "Drop the asbestos curtain to avoid a draft." "Go on with the play." "Sing with a will some steadying, heroic song," might be some of the answers. What should the audience do?

A woman's clothes catch fire from the grate or gasoline stove. What shall she do? What shall anyone near do?

A live wire is lying in the street. How can it be moved with safety? "Take hold of it with a silk handkerchief."

A child is bitten by a mad dog or poisonous snake. What should be done at once? "Cauterize the wound," "Cut a cross through the wound and suck out the poison," "Tie a ligature tightly above the wound and summon a physician," might be answered.

Discussion will disclose why some methods are good, others bad. The ability to hit quickly on the best course may be slightly increased by such discussions. "Anyway," says Mr. Spencer, "repeated exercises of this kind will stock the memory with ways of proceeding which may serve when actual accidents occur." As intense alarm may so throw the intellect out of gear as to prevent its acting, the necessity of habits of coolness, courage, self-confidence must be impressed upon the child. The ability to meet emergencies depends upon habits already formed. For this reason, have frequent fire-drills and drills in "first aid to the injured." In accidents on the playground, let the children take charge of the cases so far as is consistent with the welfare of the sufferers.

Habits of Coolness, Courage, Self-confidence

One of the instincts man possesses in common with the lower animals is the instinct for doing as his fellows do, the instinct of imitation. It has been, in general, a blessing, for through it progress has been possible. It is always a benefit when the reason and conscience approve and the will enforces their decision. In the present age, however, the instinct of imitation has become a menace both to the individual and to society, because, through the crowding of human beings in vast cities, owing to the practically instantaneous means of communication by which all people hear and feel the same things at the same moment, through the expectant, excited nerve condition produced by the strain of city life and industrial

The Mob Spirit

conditions, this instinct has developed into the mob spirit. Writers upon political institutions are generally agreed that the mob spirit is one of the great dangers of democratic countries, resulting in government by unbridled emotionalism instead of government which upholds the rights of the minorities. Writers upon contemporary life trace the demoralizing influence of the mob spirit in fiction, art, business, and religion.

The mob, in a larger sense, is a crowd of people without individual characteristics and controlled by the contagion of thought and feeling that leaps from one to the other through the instinct of imitation. The mob spirit or one-mindedness produced by mental contagion is daily evidenced in the crazes and fads that take possession of the crowd for a day or a month—the popular novel, roller-skates, rag-time music, the bicycle, cabaret dancing, etc.

What Is a Mob?

To cultivate the habit of resistance to the mob spirit, the self-respect of the child must be developed, respect for his own personality, for his own reason and powers of decision. The mob spirit destroys personality, by depriving the individual of his will, his reason, his conscience, the three possessions which rank him above the beasts. No one who respects himself is willing to come down to the level of beasts. No one with individuality can consent to the dull monotonous uniformity that results from the rule of the mob spirit, all thinking the same, feeling the same, dressing the same, dancing the same, singing the same, reading the same, from the Atlantic to the Pacific, from the Lakes to the Gulf. Urge the child to be himself, to lead his own life.

Teach the child to doubt and question a prevailing fad or craze, to find out for himself whether there is reason or advantage in it. If one's own reason declare the object of the popular enthusiasm right and necessary for oneself, then should the will, not mental contagion, advocate its adoption. If it does not meet a real need of oneself, no matter how harmless it may be, the conta-

Questioning the Fad or Craze

gion should be resisted. Discuss some of the past fads, to lead the child into the habit of questioning and doubting, of thinking for himself. Show him the folly, the extravagance, the dishonesty such popular crazes often lead to.

The Tyranny of the Mob Spirit

Show children the tyranny of the mob spirit. Three alliterative words once turned an election, and three words, it is thought by many, brought on a war. In neither case was there any argument, any discussion; merely the constant iteration of the words acting upon the emotions produced as complete a subjection of the individual's powers as ever existed under any system of slavery. Show the slavery under the fashion dictates of the mob—as to the book to be read, the size of the hat, the color for the season, the length of the glove. In the change of fulness from the bottom of the sleeve to the top, rare was the woman who had the courage to retain the fulness at the wrist, or, later, to refuse to cut off her sleeves at the elbow, or, in still another change, to lengthen them over the hand. "We are slaves; not such as, swept by the crimson tide of vengeance, the conqueror led to undying fame and glory, but base, ignoble slaves. Slaves to a horde of petty tyrants." Courage is necessary, courage to live one's own life, to trust one's self, to stand alone.

The Two Great Dangers of Democracy

Of all sanctions to-day that rule conduct, that of "they all do it" is the most despotic. It is a worse slave-master than he who manacles the hands and feet because it puts fetters on the mind, the noblest part of man, and degrades him to the level of sheep, who blindly follow their leader. The attitude of passive receptivity born of this sanction is an infallible sign of decay of character, one of the two great dangers of democracy. The other evil born of this sanction, the rule of public sentiment instead of the rule of public opinion, which is the result of debate and discussion, constitutes the other great danger. Democracy is essentially government by delibera-

tion. To-day, through this sanction, it is largely a government by emotionalism.

It must be impressed upon the child that real authority comes only through reason, not through numbers, that right is determined by conscience and reason, not by custom. He must be taught to doubt and question, to consider seriously every problem presented instead of passively accepting the solution of others on its mere sentimental value. Is it the question of a bicycle, a certain color of shoe, or basket ball or cigarettes? "What is there in it for me? What special reason is there for me to get this or do that? Am I wanting to do this or get that merely because others do? That would be to become a slave. I will not do it."

Right Determined by Conscience, Not by Custom

Cite the examples of men who have led their own life regardless of what "they all do": Calvin, Wesley, Luther, Loyola, Lincoln, Franklin, etc. No one who has left a name whose fame lasts through the ages ever did things merely because others did. They depended upon their own reason, were guided by their own conscience. They did not fear the world's laugh or scorn when they decided differently from the world.

Would Washington buy an automobile because "they all do," or would he seriously weigh its advantages and disadvantages and the needs of his family, and then act as reason decided? Would Lincoln spend hours in a roller-skating rink because "they all do"? Would Franklin smoke cigarettes because "they all do"?

Contrast the slavery which comes with the servile following of others with the independence and liberty of those who think for themselves. It is not the shackles on the wrist but the shackles on the mind that constitute a slave. Compare him who does not use his reason to the beasts who have no reason. Point out that responsibility cannot be delegated to others. Weakness of will may hide itself behind "they all do it," but the penalty is not deceived; it seeks and falls on the individual. If

Shackles on the Mind

a boy smokes cigarettes because "they all do," it is he whom the nicotine affects; if a girl spends night after night at the moving picture show because "they all do," it is her lessons that are affected, her health that suffers from the bad air, confinement and unwholesome excitement.

Standing by One's Convictions

The reason and conscience having come to a decision, there must be courage to stand by it. For it takes courage to be laughed at and ridiculed and scorned. Not to do as others do in matters of games and amusements, of dress, of trips, of expenditures, etc., that takes courage, that takes will; for there is never wanting a dog to bark at you, as the old proverb says. But it is this courage, this will, that show the mettle of the boy and girl; that reveal whether they are shadows, mere shadows of the crowd, because doing always as the crowd does; mere puppets to be shoved hither and thither as the crowd wishes; mere animals that eat and sleep and imitate, or whether they are human beings endowed with reason, conscience and will.

"That Great Bully, the World"

It takes courage to stand alone when all your world is against you; but, oftentimes, it does not take it long. Oliver Wendell Holmes says: "When a resolute young man steps up to that great bully, the World, and takes it boldly by the beard, he is generally surprised to find that it comes off in his hand and that it was only tied on to scare away timid adventurers." The world yields to the brave man if he be brave in the right. When Stonewall Jackson and Grant refused to follow the example of their companions in the matter of equivocal stories and bad pictures, they found their companions ready to follow them.

But, oftentimes, the world does not yield at once and the struggle demands continuous courage. The King in Mother Goose had the courage to march up the hill; but, when the fortress did not immediately yield, marched down again, lacking the courage to hold on, lacking the courage that renews itself from defeat. If he had stayed,

he probably would have won; but as it is, he has been the laughingstock of the ages. Every great cause wins in time. To be on the unpopular side in a just cause is to be sure of victory. Only one must have patience and faith until the day of triumph comes.

Stories, Quotations

Tender-hearted stroke a nettle
And it stings you for your pains;
Grasp it like a man of mettle
And it soft as silk remains.

—*A. Hill.*

* * *

Dare forsake what you deem wrong,
Dare to do what you deem right;
Dare your conscience to obey;
Not dare alone, but dare with might.

* * *

They are slaves who dare not be
In the right with two or three.

—*James Russell Lowell.*

* * *

What's brave, what's noble, let's do it after the high Roman fashion and make death proud to take us.—*Shakespeare.*

* * *

A man is never defeated until the last shot is fired.

—*Stewart Edward White.*

* * *

Dare to do right! Dare to be true!
The failings of others can never save you;
Stand by your conscience, your honor, your faith;
Stand like a hero and battle till death.

—*Wilson.*

* * *

Yes, courage, boy, courage, and press on thy way;
There is nothing to harm thee, nothing to fear;
Do all which Truth bids thee and do it to-day;
Hold on to thy purpose, do right, persevere!

Dare to be a Daniel;
Dare to stand alone;
Dare to have a purpose firm,
Dare to make it known.

—*Bliss.*

THE BAT, THE BIRDS AND THE BEASTS

The Bat Remained "on the Fence"

A great conflict was about to come off between the Birds and the Beasts. When the two armies had collected the Bat hesitated which side to join. The Birds that passed his branch said, "Come with us," but he said, "I am a Beast." Later on some Beasts who were passing underneath looked up and said, "Come with us," but he said, "I am a Bird."

Luckily at the last moment peace was made and no battle was fought. So the Bat came to the Birds and wished to join in their rejoicings, but they all turned against him and he had to fly away. He then went to the Beasts, but had soon to beat a retreat or else they would have torn him to pieces. "Ah," said the Bat, "I see now one should be one thing or the other."—*Æsop.*

Great Men and Women True to Their Convictions

As an example of courage in standing by one's convictions, cite the case of General Grant, who, after having been a rather hard drinker, resolved to abstain entirely. A public man, constantly feted and dined, he always turned down his glass at dinners and banquets where wine was served. For similar courage in the face of social custom, cite the example of Mrs. Hayes, who at the White House banished wine from the table.

Cite the great inventors like Goodyear, the rubber man, and Palissy, the potter, who endured scorn, ridicule, contumely, direst poverty, to stand by their convictions; the orators—Wendell Phillips, who stood night after night calm and unmoved when hissed and pelted with rotten eggs at his lectures; Anna Dickinson, who faced the jeers and hisses of the Molly Maguires; Henry Ward Beecher, who stood unafraid and serene in the angry tumults that

greeted his Liverpool lectures. Local examples should be used in this connection as far as possible.

In the narrower sense, the mob is a crowd of excited people who are, for the moment, stripped of their individual traits and controlled by the contagion of thought and feeling through personal contact and the instinct of imitation. All crowds are not mobs, nor are all one-minded crowds mobs. For a crowd to become a mob depends on certain conditions of receptivity and suggestibility mutually acting on each other, which produce a one-mindedness resulting from imitation. In a mob there is a constant interaction of influences passing to and fro which are analogous to the physical processes of hypnosis, a sensibility to stimuli and a tendency to reactions, unknown to the members as individuals. A mob is thus a crowd of individuals that act as a collective body with its own traits and characteristics—absence of reasoning power, high emotional excitement, and a strong tendency to hasty action. The larger the crowd, the less is it a creature of reason, the more a creature of instinct. The greater the number, the more complete the subordination of the individual.

The Mob in a Narrower Sense

Warn children to keep out of a mob. When an event occurs in a community such as experience shows occasions a mob, distrust any gathering. For it is only a question of adding sufficient numbers to turn a gathering into a mob, the pressure of bodies tending to carry the waves of feeling that give the mass one mind, "a thousand souls with but a single thought, a thousand hearts that beat as one." "The pack of men will be guilty of cruelties that would shame a pack of wolves." A man who joins a mob deliberately confesses two things: that he has secret impulses of evil that he wishes to give rein to, and that he is a coward seeking the shelter of numbers to shield him from the consequences of his crimes.

Confessions of the Man Who Joins a Mob

When the mob is under the influence of fear and is controlled by but one or two simple ideas, panic ensues.

Thus at a fire, the panic-stricken mob has but two ideas, fire and escape; at a run on a bank, bankruptcy and money. To prevent panic, courage, coolness, presence of mind, resourcefulness, quick grasp of the situation, quick decision, strong will, are necessary. All these qualities are absolutely indispensable for leadership of a mob. Either overpowering fear or the spirit of lawlessness sways a mob, and it must be swiftly diverted or subdued.

If one is sure of oneself, an absolute master of himself, then when he sees that a mob is bent on breaking the law or likely to become panic-stricken, he should dash in and lead it. The suggestibility of the crowd is great. It always yields to the cool, determined, masterful will.

The "Gang" Only a Mob in the Hands of a Leader

The "gang" the "crowd" of boys or girls, is but a mob on a smaller scale. When the "gang" rifles an orchard or flower-bed, torments a foreigner or unfortunate person, breaks law on Hallowe'en or other occasion, or tramples on others' rights, there is but one individual present, the leader whose thoughts and feelings, through imitation and mental contagion, become the thoughts and feelings of all. Warn the children that this leader, if his proposal is lawless, is simply making cat's-paws of them, that he is trying to get others to share the responsibility of the evil thing he desires done, that he is hiding himself behind their numbers.

Refusing to Be a Cat's-paw

Teach children to beware of "let's." When someone in the "crowd" says, "Let's do so and so," all should stop and think whether the proposal is against the law, whether it is harmful to anyone, whether it is a good thing to do. If conscience says "No," they should shout, "Do it yourself. We are not your cat's-paws!" Show them the shame and folly of yielding up their own personality, of becoming nonentities, mere masses to be irresistibly moved, instead of human beings to be influenced by argument. Not to demand reasons for any proposed course is to abdicate as man and become a mere animal, following leaders like sheep or deer.

Stories, Quotations

Don't scald your tongue in other people's broth.—*Spanish Proverb.*

* * *

There are many echoes but few voices.—*James Bryce.*

THE CAT'S-PAW

A cat and a monkey were sitting one day by the hearth watching some chestnuts which their master had laid to roast. When the chestnuts began to burst with the heat, the monkey said to the cat, "It's plain your paws were made to pull out those chestnuts, for they are exactly like master's hands." The cat, greatly flattered, reached forward for the nuts. Scarcely had she touched the hot ashes than she drew back with a cry, for she had burned her paw. She tried again, urged on by the monkey, and managed to get one chestnut; then another and a third, though each time she singed the hair on her paws. When she could reach no more she turned to find that the monkey had taken the time to crack the nuts and eat them.

The Monkey Takes the Chestnuts

REBELLION IN MASSACHUSETTS STATE PRISON

During a rebellion of convicts in Massachusetts State Prison, the commander of the marines who had been hastily summoned was ordered to quell the convicts, gathered in the dining-room; he was to fire upon them through the little windows, first with powder, then with ball, until they surrendered; but instead he marched with his twenty or thirty men into the dining-room where they formed at the end of the hall opposite the crowd of convicts huddled together at the other. The rebels were armed with such tools as they could seize in passing through the workshop—knives, hammers, chisels, hatchets, etc., a wild and ferocious gathering of the most lawless and reckless spirits of the State.

The Soldiers Meet the Mob

The commander stated that he was empowered to quell the rebellion, that he wished to avoid shedding blood, but that he should not quit the hall until every man there had returned to his duty. They replied that they only waited an attack to see which side was the more powerful, swearing that they would fight to the last unless their demand (in regard to the remission of punishment of certain convicts) was granted. Commander Wainwright ordered his marines to load their guns and that they might not be suspected of trifling, each man was made to hold up to view the bullet which he then put into his gun. This only deepened the convicts' determination. They knew that their numbers would enable them to bear down and destroy the handful of marines after the first discharge and before the guns could be reloaded. Once more they were ordered to retire, but they answered with more ferocity than ever. The marines were ordered to take their aim so as to kill as many as possible. Their guns were presented, but not a prisoner stirred.

The Rebels Remain Firm

Still desirous to avoid such a tremendous slaughter as must have followed the discharge of a single gun, Major Wainwright advanced a step or two and spoke even more firmly than before, urging the convicts to depart. But while still looking into the muzzles of the guns which they had seen loaded, they declared their intention "to fight it out." The officer took out his watch and told his men to hold their pieces aimed at the convicts, but not to fire till they had orders; then turning to the prisoners, he said, "You must leave this hall; I give you three minutes to decide. If at the end of that time a man remains, he shall be shot dead."

Three Minutes to Decide

Picture the scene for yourself: At one end of the hall a multitude of armed and desperate men waiting for the assault; at the other a little band of disciplined men, with arms presented, waiting to begin the carnage, while their tall and imposing commander held up his watch to count the minutes.

For two minutes not a person nor a muscle moved, not a sound was heard except the labored breathing of the convicts as they began to pant between fear and desire for revenge. At the expiration of two minutes, during which they had faced the ministers of death with unblenching eyes, two or three of those in the rear and nearest the further door went slowly out; a few more followed their example, dropping out quietly and deliberately, and before half of the last minute was gone every man was struck by the panic and crowded to the exits, and the room was cleared as by magic. The coolness of the commander of the marines had saved the day.

Cool Fearlessness Overawes the Mob

HOW ONE MAN'S COURAGE PREVENTED A PANIC

The British Firemen's Quartette of London, although very successful in the music halls of England, had met with a very frosty reception in the Bowery in New York. The members had become completely discouraged and on this night had, each and all, bungled their part, and no one worse than their leader, Illingsworth. He was leaving the stage, disgusted and heart-sick, when just as he reached the wings, he saw behind the curtain-drop a thin tongue of fire which licked at a scene, caught in the paint and varnish, leaped up to another, and the flimsy, oil-soaked canvas began to flame. The horror of it! One whiff of smoke, one cry of "Fire!" and that crowded house would turn to mad flight and death! With a word to the stage manager Illingsworth walked back on the stage and held up his hand.

The Fire on the Stage

There was something so remarkable in the whole appearance of the man, his easy, assured manner, his sparkling eye, his high-hearted look of supreme courage as contrasted with his woodenness of the moment before, that the hostile scoffers' tongues were still for very curiosity.

"Mr. Lounsbury has kindly consented to let us present a fire scene for the extra number," he announced, "so

you may see the Firemen's Quartette in action. We give a realistic picture of a fire, but, I beg, you will not be alarmed. It is well under perfect control; electricity and gas, you know. All ready."

One Man's Coolness and Quick Wit

He waved his hand for the curtain. Behind the scenes they huddled terror-stricken, but they heard and comprehended. The curtain rose swiftly, and the Firemen's Quartette dashed on the stage after their leader with the hose, which lay without, always ready for action, and the real firemen who waited with it. The scenes were burning fiercely, but the audience had seen so many wizard's tricks of stage management in the past with electricity that they accepted it in good faith as a novel illusion and kept their seats highly pleased.

In rushed acrobats, actors and stage hands, but all took their cue from the plucky Englishman, and with cheerful cries, even with old "gags," kept up the appearance of all being foreplanned. They hurled fire extinguishers, tore down blazing scenery, drenched it with high-pressure water. In a moment there was only a charred and smoking heap on which the hose played, a cloud of steam which rose to the flies overhead. Then Illingsworth, scorched and blackened, sauntered leisurely to the footlights. By this time some few had guessed that it was a real fire, but they could do no less than second the gallant Britisher, even if they had not half believed their ears against their eyes.

They Fight the Fire While the Audience Looks on

Real danger was over, but it was not too late for a stampede. Illingsworth held them with his slow, careless voice and manner.

"There," he said easily, "that's the way we managed fires when I had a billet in good old Lunnon town. You New Yorkers have seen a good many pieces of realism of late years—real horses, real water, real peaches—but honestly, now, have you seen anything better than that? Speaking for the Quartette, I hope the fire will be warm enough to melt the severe frost I have noticed lately,

and that you will all come to see it again. I think that before the next number Mr. Lounsbury wants to make an announcement."

Lounsbury stumbled on, but he was white, unnerved, shaken, speechless. Then they understood. A moment's shuddering silence and then the house went wild. They stood up on their seats with cheer on cheer, tossing of arms, shouting, the thankful tears of women. A sea of sound that swelled louder and louder, a steady roar that beat on Illingsworth in a storm of grateful love and homage.

The Audience Cheers the Hero

"Speech! Speech! Illingsworth! Speech! Illingsworth!"

But Illingsworth shook his head and Lounsbury led on their favorite singer, who said:

"Friends, we owe our lives to Mr. Illingsworth's quick wit and courage. We might have had an awful tragedy. You can thank him best if another time you just remember what might have happened to-night and keep your seat if there is a scare. Being burned up is painful, but it's way ahead of trampling other folks to death and remembering it afterwards, or even being trampled to death yourself. Now, all go home quietly. We can't go on to-night."—*Eliot Rhodes.*

FIFTY HURT IN THEATRE PANIC

The cry of "Fire!" from one of the "gallery gods" in the Gotham Theatre, Brooklyn, once created a panic, and in the mad stampede to escape from the building fifty persons, mostly women and children, were trampled on, several of them being severely hurt.

An Unmanageable Mob

While the panic was at its height, the manager of the theatre implored the people to keep quiet, as there was no fire, but his words were unheeded and the mad rush continued until the theatre was emptied.

The timely arrival of the police somewhat restored order among the crowd and prevented any casualties.

Especial attention should be paid to the virtue of courage in a losing cause. One great source of political and social evils is the "vicious fear of losing." All want "to get on the band-wagon," to be on the winning side. So they fail to persevere in the course their real convictions determine. This is falseness, cowardice and extreme selfishness; for it puts the success of the individual above the cause. The common aphorism, "Nothing succeeds like success," places mere success above righteousness. Every effort should be made to supplant this wrong and vicious idea by the true ones, that not failure but low aim is crime, that nothing but the right should succeed, that there is no magic power in the words "he won out," "he lost out." Show the children that the leaders in every great movement were beaten and beaten, again and again. They persisted because they regarded the issue as of more importance than their own fate. William Lloyd Garrison and his anti-slavery associates were hooted at and hissed over and over again, but they did not "climb in the band-wagon" and vote for slavery. If possible, cite local examples with which the children are familiar.

Courage to Be on the Losing Side

Bring out that such leaders, or, if not they, their cause, have always triumphed. Slavery was abolished. The champions of the Pure Food Bill were defeated year after year for ten years, but the cause won. Leonidas and his three hundred perished at Thermopylae, but Greece remained free. Arnold Winkelried fell, but Switzerland was freed. In fact, "losing out" that people are so afraid of really means "winning out" eventually, if the cause be righteous. Douglas beat Lincoln for the Illinois senatorship. We now know that Lincoln would have "won out" if he had agreed to follow a certain policy. But he refused to go contrary to his principles and so "lost out." Yet the defeat was but the stepping-stone to the Presidency and the success of his principles. Every movement has its Valley Forge, but eventually its Yorktown.

In a True Cause, "Losing Out" Means "Winning Out" Eventually

Cultivate the spirit that is willing to lose, battling for what ought to be, rather than to win for what is. Praise the man who loses in the people's interest, rather than the one who has the prestige of winning regardless of whether what he wins is for or against the people. The true Americanism is, that success in an unrighteous cause is worse than defeat. Inculcate the spirit of William the Silent, who, fighting for his righteous cause, never knew, his opponents said, when he was beaten; of Washington, who lost more battles than he ever won; of Socrates, who died rather than live and be false; of Lincoln, whose whole life exemplified courage.

In a Bad Cause Success Is Worse than Defeat

Short Sayings, Quotations

"Don't give up the ship," cried the dying Lawrence.

* * *

"I have only just begun to fight," Paul Jones cried, when his ship was shot to pieces and all aflame was sinking in the sea.

* * *

"I thought I was going to fail, but I kept right on," said General Grant, speaking of Shiloh.

* * *

A snapping turtle will not release its grip even after its head is cut off.

* * *

Our greatest glory is not in never falling but in rising every time we fall.

* * *

A man who won't get up when he is knocked down is of no use.—*Albert J. Beveridge.*

* * *

Let every failure merely teach you the game.—*Albert J. Beveridge.*

* * *

'Tis not in mortals to command success;
But we'll do more, Sempronius; we'll deserve it.
—*Shakespeare.*

To be worthy of success and fail is more glorious than success unworthily won—because that is the worst kind of failure.

* * *

If one is defeated, he is not beaten, provided he has done the very best he could and has never lost heart.

—*Stewart Edward White.*

Holding on to the Grim End

To form the habit in children of being good losers use the games on the playground. Encourage them to play every game to the very end, no matter what the odds against them. The same with lessons and all the affairs of school, to hold on to the grim end! In the general talks make scorn and shame the sentiment for one who, commencing a study, finds it difficult and gives up; or if playing a game, sees defeat and stops playing. (When a concrete individual case occurs, the talk should, of course, be private.) Use the cry "Play the game," till no one would think of giving up a contest. Never praise the winners only, or the mere success, but analyze the game, commend the fine plays made on either side, so that the boys will see that the main thing is the struggle itself, not the victory alone.

There should be more use in the home and the schoolroom of the motive which is caught by the spirit of the day in the phrase, "Play the game," the deepest motive in the hearts of many people, particularly men. Deeply analyzed, it looks backward to teamwork, to faithfulness to one's comrades, to being true to the life one is living.

Play the Game!

The spirit in which play is the motive force is the most dynamic, the most effective spirit for the solution of any vital problem. Play is the spontaneous enlistment of the entire personality in the pursuit of some coveted end. We do not force ourselves to pursue it—we wish to; it is our main desire. The financier likes the game; it absorbs him. It is not his business, but his greatest satisfaction. It is his game.

It is the way in which we take the responsibilities of life that makes them either a deadly bore—a mere dull round of routine and drudgery—or the most interesting and absorbing game, capable of enlisting all the energy and enthusiasm we have to put into it. The people who accomplish things are people who play the game. They let themselves go, they are not afraid. When someone condoled with Theodore Roosevelt on the hard work of his office as President, he replied, "Oh, I like my job." He threw his whole personality into it, and to him it was not a business but a game.

Throwing the Whole Personality Into One's Work

Children know how far more interesting it is to play the game than to work at a task. When they work they are driven, when they play they are driving themselves. When the personality has become absorbed in any pursuit it has become a game. But to absorb personality the pursuit itself must be attractive, it must excite joy and delight. How can these emotions be aroused? If one puts on all the appearance of joy, if he goes at his task with vim and vigor and makes the chips fly, if he throws his personality into it by effort of will, with a smile in his eye and on his lip, the pleasure comes, the emotion follows hard upon the action appropriate.

The Semblance of Interest Will Awaken Real Interest

There's a breathless hush in the Close to-night—
  Ten to one and the match to win—
A bumping pitch and a blinding light,
  An hour to play and the last man in.
And it's not for the sake of a ribboned coat
  Or the selfish hope of a season's fame,
But his Captain's hand on his shoulder smote—
  "Play up! play up! and play the game!"

The sand of the desert is sodden red—
  Red with the wreck of the square that broke:—
The Gatling's jammed and the Colonel dead,
  And the regiment blind with dust and smoke.

The river of death has brimmed his banks
And England's far and Honor a name,
But the voice of a schoolboy rallies the ranks:
"Play up! play up! and play the game!"

This is the word that year by year,
While in her place the school is set,
Every one of her sons must hear,
And none that hears it dare forget.
This they all with a joyful mind
Bear through life, like a torch in flame,
And falling, fling to the host behind,
"Play up! play up! and play the game!"

Play the Game for the Game's Sake

This poem by Henry Newbolt shows how the spirit of the game saved the day in a British regiment, and made each man a hero. The regiment was exhausted and disorganized, facing nothing but utter defeat. The sharp ringing call of the old cricket field, "Play the game," was an injection of new energy. Translated it meant: Fix your mind on the thing to be done; forget everything else—your own feelings, your discouragement. Throw your whole personality into this thing and carry it through to the finish. Play the game for the game's sake.

That aspect of the game spirit which has special reference to the joyous absorption of personality in whatever one is doing is not the only one. Other phases of playing the game have moral value, and should be utilized in the home and schoolroom, especially adherence to the rules of the game. When boys start to play any game, they purchase a handbook of instruction, or engage a coach to teach them the rules. They learn the rules by heart and abide by them to the smallest point. Those that break the rules are kicked out of the team. Now, life should be painted as a bigger game, with more spectators, greater prizes, more thrilling and exciting plays, and depending more than any other on strict adherence to rules.

Obeying the Rules of the Game of Life

Obedience to the rules, the loyal spirit that is shown in football or baseball, is imperatively necessary for success. Now, many do not want to learn the rules, or live by them, and they laugh at those who do. But all who violate the rules are beaten. The rules of the life game are the rules of health and of justice.

Stories, Quotations

VICTORY LIES IN THE STRUGGLE NOT IN THE PRIZE

The Victors Who Lost

At a football game in an eastern city the contesting teams were from different universities in the same city. As the teams marched down to the grounds, it was evident that one of them stood no chance whatever, being much lighter in weight than its opponent. But the courage and enthusiasm of this team faltered not for a moment. They played magnificently but did not score a point. Depressed? Discouraged? They marched back with their band playing and their banners flying, with no less enthusiasm than shown on their way to the game. Why not? They were defeated by circumstances merely; in spirit they were conquerors. They had played the game. The whole city, catching the enthusiasm and the spirit, cheered the victors who had lost.

VICTORY IN DEFEAT

Seeming Failure Could Not Down Him

Theodore Roosevelt ran for mayor in New York City in 1886 and was defeated. He also wanted to become assistant secretary of state under Harrison, but was opposed by Blaine. He became civil service commissioner instead and won national fame. He also wanted to go on the staff of Gen. Fitzhugh Lee in Cuba but failed. So he organized the Rough Riders. Every seeming mischance drove him in the way of larger opportunity, but only because he refused to be downed by seeming failure. Wherever he happened to be, he did the best he could and left the rest to fortune.

When you get into a tight place and everything goes against you until it seems as if you cannot hold on a minute longer, never give up, for that is just the time and place that the tide'll turn.—*Mrs. Stowe.*

* * *

Never despair; but if you do, work on in despair.—*Burke.*

* * *

They fail and they alone who have not striven.—*Aldrich.*

* * *

In fighting the battle the question's whether
You'll show a hat that's white or a feather.

—*Bret Harte.*

* * *

You are beaten to earth? Well, well, what's that?
Come up with a smiling face.
It's nothing against you to fall down flat,
But to lie there, that's disgrace.

* * *

He fails who climbs to power and place
Up the pathway of disgrace.
He fails not who makes truth his cause,
Nor bends to win the crowd's applause.
He fails not—he who stakes his all
Upon the right, and dares to fall.

Honor and Duty Made Talismanic Words

In all work with children great stress should be laid upon duty and honor. They should be made the talismanic words in every school and home, the trumpet call to the spirit. It is undoubtedly largely owing to the absence of such emphasis as England places upon the words in her great public schools that America has seen such gross neglect of duty and lack of honor. The biography of every great Englishman but echoes the words of a Lieutenant-Governor of Ontario, Sir Oliver Mowatt: "Duty was made a very real and important thing to me in my early training both in the home and the school. My

teachers impressed it so upon me that I was never desirous to rid myself of the simple imperative of duty."

Duty is the obligation imposed by the position one occupies. When one takes a position of any kind, ditchman, clerk, cook, plumber, carpenter, fireman, he by the act of doing so promises certain things—faithful and efficient performance of the duties of that position. He is "in duty bound." There are professions and occupations, the performance of whose duties requires more than faithfulness and efficiency. Attached to them is a necessity for personal sacrifice when the good of others demands it. When a man assumes the honor which belongs to an officer's position in the army, he assumes the responsibility of caring for the life and welfare of those in his command. He is "in honor bound." In the same way the engineer of a train, the motor-man of a trolley car, the captain of a steamer, or a county sheriff, assume the responsibility for the safety of those whose lives are entrusted to their keeping. If an emergency arises, the post of honor is the post of danger. The engineer must stick to his throttle because in accepting the position he assumes the responsibility for the safety of those hundreds of lives in the cars behind. The captain must stick to his ship, the sheriff to his prisoners, without any consideration of self. In the same way the bank and railway president, the trustee and director, in assuming their positions assume responsibility for the financial safety of those whose investments are entrusted to their keeping. They are "in honor bound."

The Post of Honor Is Sometimes the Post of Danger

Duty, as has been said, is the obligation imposed by the position one occupies. Honor is an unanalyzable combination of truth and courage and willingness for self-sacrifice in the performance of duty. Ruskin said that the duty of those engaged in each of the five great professions—war, ministry, medicine, law, commerce—was, "on due occasion," to die for it; the soldier rather than leave his post in battle, the physician rather than

Duty in the Five Great Professions

leave his post in plague, the pastor rather than preach falsehood, the lawyer rather than countenance injustice, the merchant rather than consent to any deterioration, adulteration or unjust and exorbitant price of that which he provides. Ruskin used the word "duty" interchangeably with honor.

Duty and Honor Belong to Every Position

Owing to the large part played in life to-day by mechanical devices, vast numbers of lives are dependent for safety upon the fidelity to duty, upon the honor, of the occupant of some obscure post—at the telegraph pole, at the despatcher's office, at railway or electrical switch, at conning tower. It is said that if the electrician who had charge of the foyer lights had remained long enough at his post during a terrible fire in a western theatre to have turned on the lights, there would not have been the loss of life in the foyer and the balcony. In the absence of light the people knew not where to turn. To-day, duty and honor attach to every position, no matter how lowly or how exalted.

Duty and Honor Greater than Life

It is often quoted, as if with divine sanction, that "all that a man hath will he give for his life," in excuse for some sacrifice of honor to save it. The child should have the deadly error of this burned into his conscience. What the Bible teaches is: "Greater love hath no man than this, that a man lay down his life for his friends." For the truth is, there are many things greater than life, and two of them are duty and honor. "Death is by no means the greatest of evils since true manhood can only be measured by the height to which one rises above the fear of it."

Stories, Short Sayings

Do your duty.—*Nelson to his men at Trafalgar.*

* * *

A brave man hazards his life but not his conscience.

* * *

Fear shame.—*Motto of Duke of Portland.*

Here lies Henry Lawrence who tried to do his duty.—*The only words engraved on the tomb of Sir Henry Lawrence at Lucknow.*

* * *

There is one thing more, my lads, that a man always has to give; it is the last thing—it is his life.—*Marshal Coligny to his sons.*

* * *

Whenever duty calls, we must not shrink. The only question is, is it duty?—*Theodore Roosevelt.*

THE BIRKENHEAD

When the troop-laden British ship, *Birkenhead,* was foundering in stress of weather, the officer in charge of the battalion ordered the men to stand at "parade rest" while the boats rowed away with the women and children. The soldiers stood motionless, watching their loved ones carried weeping away in the boats. They kept their places as the waters washed higher and higher about them. When it reached their waists, they unstrapped their belts and held aloft their cartridge boxes until with a wild lurch the wreck went down.

Obedience, Discipline, True Courage

(Kaiser William I. of Prussia issued an order that this inspiring tale should be read aloud to every company as it stood on parade that they might know what obedience, discipline and true courage really meant.)

JIM BLUDSOE

Wall, no. I can't tell where he lives
  Because he don't live, you see.
Leastways he's got out of the habit
  Of livin' like you and me.
Whar have you been for the last three years
  That you haven't heard folks tell
How Jimmy Bludsoe passed in his checks
  The night of the *Prairie Belle?*

. . . . . .

The fire burst out as she cleared the bar
  And burnt a hole in the night,

And quick as a flash she turned and made
For that willer bank on the right.
There was runnin' and cursin', but Jim yelled out
Over all the infernal roar,
"I'll hold her nozzle agin the bank
Till the last galoot's ashore."

Through the hot black breath of the burnin' boat,
Jim Bludsoe's voice was heard,
And they all had trust in his cussedness
And knowed he'd keep his word.
And sure's you're born, they all got off
Afore the smokestacks fell—
And Bludsoe's ghost went up alone
In the smoke of the *Prairie Belle.*

—*John Hay.*

THE ENGINEER

Duty Greater to Him than Life

At a collision near Elmira, New York, the engineer of one of the trains might have saved himself, but he remained to reverse the engine though he knew it meant death. When found under the wreckage his back was so jammed against the boiler that he was unable to move and was actually being burned to death. Even in that extremity of anguish he cried out to his rescuers to keep away, as the boiler would burst any minute. They disregarded his generous advice and worked on removing the debris, but when they reached him and were able to extricate him, he was dead.

LAENA

Loyalty, Honor Greater to Her than Life

Laena was an Athenian woman who lived at the time when Athens groaned under the tyranny of Pisistratus. One night a number of patriotic men met at her house and plotted to overthrow the tyrant. The spies of Pisistratus discovered the meeting and seized Laena, the other conspirators, however, having escaped.

Knowing that she would be tortured to reveal the plot and the names of the conspirators, she cut out her own tongue so that she could not, even if she would in her physical agony, betray the patriots. When the city was finally freed from the tyrant, the Athenians commemorated her bravery by the statue of a lion (Laena being the Greek word for lion) without a tongue.

DR. HAY

Dr. Hay stayed at Benares during the Sepoy rebellion when all other Europeans fled at the approach of the Sepoys, to care for the sick in the hospital, some of whom belonged to the very regiment that was advancing to murder him.

Faithful Unto Death

THE CREW OF THE STRATHCONA

Enveloped in flames, with three hundred and eighty passengers huddled on the deck, the steamer *Strathcona* raced for shore in the darkness. It was a race with death and the steamer won. Laden with passengers returning from Christmas shopping, the boat was discovered to be on fire shortly after leaving port and despite all efforts the flames gained rapidly. When the cry of fire was raised the passengers rushed on deck and made a mad rush for the lifeboats, but the crew held them back. The boats were not launched, but were made ready for use in case the flames completely enveloped the steamer before land could be reached, Port Dufferin being the nearest place on the treacherous coast where the steamer could find a harbor.

Doing Their Duty in the Face of Death

While the *Strathcona* was driven towards land at top speed, the sailors tried to fight back the flames with streams of water. The draft caused by the steamer's rapid progress fanned the flames into greater fury and in a short time the entire after-portion of the vessel was on fire. Down in the engine room the engineer and firemen

stuck bravely to their posts, although the flames had begun to surround them. The man at the wheel stood by the steamer until the ropes burned off and he was almost enveloped in the flames, but he remained at his post until the vessel was beached. Not until then did the crew abandon their dangerous positions. Then the boats were lowered and all the passengers, together with the crew, found safety on shore.

THE LARCHMONT

Men Transformed Into Brutes by Panic

The steamboat *Larchmont* was on its way from Providence to New York when it was struck amidships by the schooner *Harry Knowlton.* Instantly a frightful panic ensued, the passengers and the crew struggling madly for possession of the boats. No attempt was made to control the panic-stricken multitude nor to restrain the crew in their brutal effort to get the boats. The captain's boat was the first to leave the ship. Of the one hundred and forty people on board only nineteen escaped. Of these some afterward died from their sufferings, having been trampled and crushed by the fear-maddened mob.

PASTEUR'S COURAGE

"What About Duty?"

When in 1865 the cholera broke out in Paris, among those who offered their services for the terrible conflict was Louis Pasteur, then professor in the Ecole des Beaux Arts, and already famous in the scientific world. With two assistants, Pasteur established himself in the attic above the cholera ward of one of the hospitals and there carried on his investigations and experiments with the disease.

One day a friend spoke to him of the great work he was doing, trying to find the cholera germ. "Experiments of that kind must require much courage," he said. Pasteur's answer was only three words. "What about duty?" he asked quietly.

THE SHERIFF BY DUTY BOUND

A negro nearly starving was passing a house when he chanced to see bread upon the table. As there was no one in the room he darted in to take it. When he was leaving, the woman of the house appeared. In a panic of terror the negro darted for the door and in so doing knocked the woman down. He was arrested and put in jail. It was Saturday night and the town was filled with men, many of whom were spending their week's wages in drink. Between the drinking and the heat of the summer's night feeling ran high over the negro, and the whole town was in a high state of tension. Late in the evening in a heated discussion over the case in a saloon between a white and a black, the latter shot the other dead. He was immediately arrested and rushed to the police station and locked up. A mob formed instantly, and though the mayor, the chief of police and nearly all the police were present, took the negro out and hanged him to a telegraph pole, afterward shooting the body full of holes. Intoxicated with their success they now rushed to the jail, determined to lynch the other negro incarcerated there. It was a drunken mob and had already tasted blood.

The Work of the Drunken Mob

But the sheriff was a man who in every position and occupation had always done his duty. His whole life had been conducted on the theory that when he undertook a job, or was elected to an office and accepted, he was under obligation to do the work of that job or that office. He was sheriff. It was his duty to uphold the majesty of the law. In this case that meant to guard the prisoner committed to his charge until the law had determined his innocence or guilt.

The Sheriff Is Determined to Do His Duty

He sent for no troops—there was no time, anyhow—nor for the police. He had a couple of deputies and his wife. He went out on the porch unarmed and pleaded with the mob to obey the law and disperse. They hooted and reviled him and brought a rail to break open the

door. Then he went down among them and by personal solicitation prevailed on those who had brought it to put it down. But others took it up before he reached the porch.

"Will you open the door?" they yelled.

"No," said the sheriff.

Then his wife opened the door and he quickly entered it, locked and bolted it and took his riot gun loaded with buckshot. He was one man against two thousand! The mob was battering on the iron door, yelling and shouting. The door began to yield and finally bent inward enough to admit a man's body. The crucial moment had come, and the sheriff was there to meet it. He stuck his riot gun out of the opening and began shooting. The mob fell back, but came charging forward again, wild with passion. The sheriff fired again and again, seven times in all. The mob charged the house entrance, but the sheriff was there with his riot gun. They threatened dynamite and fire. Pandemonium reigned all night, but the mob did not come too near the man with the riot gun.

One Man Against Two Thousand

As morning dawned the mob dispersed. But the sheriff, having accomplished his first duty, that of guarding the jail, immediately proceeded to his second, to punish the rioters. No one had been killed, but many had been wounded. Every one of these was arrested, for the wound was proof of presence in the mob. A grand jury was immediately called. Fourteen were sent to the penitentiary and eight heavily fined. At the same time the negro came up for trial and was sentenced to a term in the penitentiary. Because this man did his duty, there will never be another mob in that county.

The Sheriff Punishes the Rioters

THE CAPTAIN OF THE CONGRESS

The *Merrimac* came out of Hampton Roads, sunk the *Congress* and the *Cumberland,* and the next day met her match in the *Monitor.* The *Cumberland* sank with her

THE MERRIMAC AND MONITOR.

flags flying and her guns firing, while her decks were awash, and, as the water was shallow, her flag still floated from the mast above after she had gone down. The captain of the *Congress* met his death in the fight, winning a brief eulogy which deserves to be remembered by all who hold places of trust. His name was Joe Smith and his father, an old naval officer, was in Washington. When word was brought to him that his son's ship had surrendered, he answered simply, "Then Joe is dead."

A Memorable Eulogy

GUZMAN THE GOOD

In the long contest between the Spanish and the Moors, Sancho V. besieged Tarifa, one of the strongholds of the Moors, and took it. Esteeming himself too weak to hold it, he decided to dismantle it, but was dissuaded by two of his great nobles who offered to defend it each a year with his own knights. When it was Guzman's turn to take charge, he removed to Tarifa with his knights and his family except his eldest son, a young man who was in the train of Don Juan, a brother of King Sancho. Don Juan had always hated Sancho and after the latter became king he offered his company of knights to the king of the Moors, for whom he undertook to recover Tarifa. At the head of the army of Moors he advanced to the walls of the fortified city and summoned its defenders to a conference. Putting the young son of Guzman in front of his host, he declared that unless Guzman surrendered the city instantly he would put the boy to death.

Guzman Defends Tarifa for the King

This was the struggle for Guzman: On the one side the death of his beloved son; on the other, breaking his oath to his king and surrendering the city and his adherents to the enemy. Long Guzman looked with eyes filled with anguish at his weeping boy in the grasp of the cruel prince, once his friend. Then he said: "I did not beget a son to be made use of against my country, but to serve her against her foes. If Don Juan put him to death he will but confer honor on me, true life on my son, and on

himself eternal shame in this world and everlasting wrath after death. So far am I from yielding this place or betraying my trust, that in case he should want a weapon for his cruel purpose, there goes my knife." Throwing his knife over the walls he returned to the castle. Loud shouts of horror told him that the cruel prince had kept his word. Don Juan in a spasm of anger had cut the boy's throat with his father's knife.

Guzman Keeps His Oath But Sacrifices His Son

The Moors, high-minded and honorable, repudiated the deed and gave up the siege, dismissing Don Juan from their service. King Sancho, upon hearing of Guzman's fidelity to his word, confirmed him in his surname of The Good and bestowed upon him land and honors, still retained by his descendants, a witness to-day to the fidelity of a man who sacrificed what was dearest to him rather than fail in his duty.

LESSONS IN FAITHFULNESS TO DUTY

Have the children tell of persons they know or have read of that have stood at their posts when danger threatened or have deserted when death came near.

If you were very ill and the doctor that was summoned did not come because he wished to attend a game of baseball or the weather was stormy or he had a headache, would you think him faithful to duty?

Suppose that you are a night-watchman at a bank and you stay away from your post some night because you have a chance to make more money in some other way, would you be doing your duty? Suppose that you sent someone else in your place?

Suppose that you are left in charge of a store at noon and you go away a few minutes to see a parade, would you be doing your duty?

Suppose that your task is to wash the dishes, or make the beds, or feed the horse, or deliver milk, and you slight your task in order to play ball or to attend a circus, would you be faithful to duty?

How only can one prepare himself to be faithful to the big trusts of life? How only can one make himself sure that in a moment of great danger he will do his duty like Jim Bludsoe and not fail like the captain of the *Larchmont?*

* * *

Our forefathers were brave;
Our fathers are brave;
Brave we shall be; our deeds shall outshine theirs.
—*Song of Spartans at one of their national festivals.*

* * *

What can I do to be forever known? Thy duty ever.

* * *

We need the faith to go a path untrod,
The power to be alone and vote with God.
—*Edwin Markham.*

* * *

It is not necessary that I live, but it is necessary that I do my duty.—*Frederick the Great.*

* * *

Think not of your weakness but the strength of your cause; not of your danger but the greatness of the service which you can render; not of your hardships, but of your glorious chance to live and die fighting the good fight.

* * *

Be sure no man was ever discontented with the world who did his duty in it.—*Southey.*

CHAPTER VIII

MANNERS

How sweet and gracious even in common speech
Is that fine sense which men call Courtesy!
Welcome as air and genial as the light,
Welcome in every clime as breath of flowers,
It transmutes aliens into trusting friends,
And gives the owner passport round the globe.
—*J. T. Fields.*

IT IS said that man by nature is both a hermit and a social being. Often he prefers to be alone, to retire within himself, to make his soul his castle; but again he shrinks from solitariness and seeks the society of his kind.

Then the moment he approaches others he brings into play means and facilities of communication known as manners. Professor Shaler calls manners the bridges which men build over gulfs separating them in their castles of self and over which they pass in their dealings with one another.

Good Manners and Democracy

In a democracy where so much depends upon a good understanding between man and man, upon their meeting easily in friendly contact, it is very important that these bridges be built. Democracy means brotherhood, fraternalism, social partnership; and just as good manners are necessary in the family or between the partners of a business firm, so are they substantial aids in the brotherhood, in the social partnership. Manners are, therefore, more than a mere form, more than mere individual accomplishments. They are social virtues. It is as necessary that the citizens of a democracy be equipped with good manners as with a knowledge of the three R's.

The first things necessary in social dealings are the friendly, brotherly feeling of sympathy and helpfulness, and the sense of justice and equality. "You are as good as I," not "I am as good as you." Good manners are simply the expression of this state of mind and bad manners the expression of its absence. These, then, are the things to cultivate in the child, the brotherly spirit, the sense of justice, and the sense of equality. When this is accomplished, manners will take care of themselves, for the child is in a "mannerly humor." When the individual approaches everybody as his brother and his equal, and with a constant desire to contribute something to the well-being and the happiness of each, good manners are the natural fruit.

Manners Dependent on Sense of Justice and Equality

The mere forms of courtesy have value only as signs of this state of mind, and as such they are accepted by society. To doff one's hat is a sign of friendly feeling. It is a survival of the custom of feudal times to take off one's helmet in the presence of a friend. To shake hands is a similar sign, a survival of an ancient custom which implied friendliness because both persons are unable to fight, their hands being thus engaged. By using these symbols one does not have to resort to words to indicate his friendly state of mind.

But just as these forms of courtesy are accepted as signs of a certain frame of mind, their absence is taken to indicate the opposite frame. Any person who meets another with rough, uncourteous manners simply says to him, "You are not my equal. I have no friendly regard for you. I don't want to help you. I am interested in myself alone."

Courtesy a Sign of the State of the Mind

But a boy may say when he fails to open a door for a lady, or set a chair for an elderly person, or help an infirm old man across the street, that he does feel friendly. The answer, of course, is that feelings are of no worth unless they find vent in action. Manners, moreover, have this peculiarity that, good or bad, they in turn help to pro-

duce the feeling of which they are the sign. Just as Mary Carpenter developed a will in a nearly idiotic boy by making him assume the appearance of strong will, holding the muscles of the mouth up instead of letting them sag down, so by assuming the actions which belong to a certain state of mind, one can bring about that way of thinking and feeling. Shakespeare made use of this psychological principle when he made Prince Hal exhort his soldiers on the eve of battle to assume the appearance of courage and valor:

> "Stiffen the sinews, stiffen up the blood,
> Now lend the eye a terrible aspect."

Hence the moral basis in the common sayings, "Keep a stiff upper lip" and "Assume a virtue if you have it not." Because manners have this power, bad manners should not be allowed to get in their work. Put on a sour expression and the sour feeling comes. It depends upon ourselves whether we are cross, fretful, sulky, or kind, cheerful, considerate; whether we are icicles slowly congealing and lowering the temperature of everything about, or fires that send their warmth and cheer as far as they can reach. We each make our own atmosphere.

Real Danger in Bad Manners

The real meaning of the words "gentleman" and "gentlewoman" should be kept before the children. The word "gentle" in these compounds means gentle and nothing else. No coarse, rough, boastful, unkind man can be a gentleman. No amount of wealth, social position or good looks can make a gentlewoman. There is no boy or girl in the world but can grow into a gentleman or gentlewoman, if he be but gentle.

The social debt should also be kept before all. They are in debt for the smiles and friendly words and actions, which make their lives pleasant. These are debts which are due at once. They are under obligation to pay as they go. Not to pay back this debt is to sponge on the good humor of society.

The Social Debt

Apt Quotations

Manners make the gentleman; the want of them the blackguard.—*Chinese Proverb.*

* * *

The coat does not make the gentleman.—*Old Saying.*

* * *

The mode of bestowing a kindness is often of more value than the thing.—*James T. Fields.*

THE WIND AND THE SUN

The Wind and the Sun were disputing which was the stronger. Suddenly they saw a Traveler coming down the road and the Sun said, "I see a way to decide the dispute. Whichever of us can cause that Traveler to take off his cloak shall be regarded as the stronger." So the Sun retired behind a cloud and the Wind began to blow as hard as he could upon the Traveler. But the harder he blew the more closely did the Traveler wrap his cloak about him, till the Wind had to give up in despair.

The Power of Persuasion

Then the Sun came out and shone in all his glory upon the Traveler, who soon found it too hot to walk with his cloak on.

Gentleness wins where roughness fails.

Courtesy is due to all, white or black, red or yellow, rich or poor, child or adult, sinner or saint, because of the common brotherhood, because we must do as we would be done by, because we ourselves are gentlemen and gentlewomen, and because of the principles America stands for—equality and fraternity. As someone aptly remarks, show courtesy to all, not because they are gentlemen, but because you are one. Especial stress should be placed upon this matter because of a growing tendency to treat courteously only those in one's own set or those regarded as superior. This arises partly because we are not a

Courtesy Due to All

homogeneous people. Where a people is of one blood and one mind as in France, the feelings of equality and fraternity naturally prevail and influence the manners. The increasing disparity of wealth also prevents assimilation here and destroys the sense of equality and fraternity.

BREACHES OF GOOD MANNERS

Justice and the Golden Rule should be made the basis of the discussions on the following almost universal breaches of good manners:

Pushing and elbowing at ticket windows, and when getting on and off cars.

Long occupancy of dressing rooms on steam cars when others are waiting.

Blowing of cigar smoke.

Disturbance of enjoyment of others at public entertainments by talking and laughing.

Taking the nearest seat instead of the farthest and thus forcing people to crowd past in order to get a seat.

Occupancy of a whole seat and of double seats with baggage when others are standing. The air of astonishment and injury when requested to give up seats one has not paid for, the ticket entitling to but one seat.

Not thanking a person who surrenders a seat.

A lady has been defined as one who to modesty and refinement adds a scrupulous attention to the rights and feelings of others and applies the Golden Rule to all with whom she comes in contact both at home and abroad.

Stories

THOMAS JEFFERSON'S COURTESY

The author of the Declaration of Independence was one day walking with his little grandson when a negro passing by pushing a wheelbarrow bowed to them. Jefferson returned the greeting, but the little boy did not. "Do not let a poor negro be more of a gentleman than you are," rebuked Jefferson.

ABRAHAM LINCOLN'S EXAMPLE

When Lincoln was practicing law at Springfield, one afternoon while going home from his office he saw a little girl crying at the gate of a garden. He stopped and inquired what was the matter. The child told him amid her sobs that she was going away to visit her grandmother and that the hackman had not come and she would miss the train. "Well, that would be too bad," said Lincoln. "Let me see if I can't help you out." So he went into the house with the child, and although the mother strongly objected, he put the small, old-fashioned trunk upon his shoulder and carried it down to the station, the little girl clinging to his hand.

His Courtesy Included a Little Child

Children often complain of the ban put on tardiness at school. "I was only a minute late, I don't see why she made such a fuss." Their impatience arises because they do not understand that attention is paid to promptness and punctuality not merely to further the efficiency of the school, but mainly to form habits of punctuality for their future life. To keep appointments is a social duty. Their fathers will tell them that an unpunctual employee stands no chance in the business world. Their mothers will tell them what disturbance the lack of punctuality causes in the domestic and social world. In any profession or occupation promptness and punctuality are absolutely indispensable. Their absence is the cause of the lack of dependableness of which so much is heard. Will promises to call for John at a certain hour to go skating and comes thirty minutes late. The milliner promises to send home a hat for Mary Saturday evening, so that she can go to church Sunday. It does not come until Monday. Mary promises her mother to come home immediately after school to take care of the baby, so that her mother can accompany her husband to Boston. Mary is a quarter of an hour late and the mother loses her prospective pleasure. Lack of promptness and punctual-

Promptness and Punctuality Must Be Cultivated as Habits

ity is really stealing, a theft of the other person's time. That Benjamin Franklin regarded lack of promptness in trading as a theft of time is shown by the following story: A man spent some time in Franklin's bookshop one morning looking at a certain book for which the clerk asked a dollar. Finally the man insisted that Franklin be summoned. Although the clerk said that Franklin was very busy, the man would not be satisfied until he was called. After explaining how much he wanted the book and for what purpose, etc., he asked the lowest price. "A dollar and a quarter," answered Franklin. "A dollar and a quarter! Why, all your clerk asked was a dollar!" "Yes, but you have taken my time which is worth far more than a quarter," answered Franklin. The man, of course, objected and finally again asked the lowest price. "I will make it as low as I can for you. It is now a dollar and a half, although my time which you have taken is worth far more than the fifty cents I am asking you." The man immediately paid the dollar and a half and left the store.

Lack of Promptness Is Stealing the Time of Another

Punctuality is keeping one's appointments. Promptness is doing the thing now. When one is given a task, it should be done at once, done on time. The mind should be concentrated immediately upon it. It should not be put off until to-morrow, for it will be just as disagreeable then, and a habit has to be broken in addition, so that it is in reality harder to do it next day.

Promptness and punctuality are most necessary in war. Victories and defeats turn on minutes. The greatest generals have been those who excelled in these qualities. Napoleon, who was always ahead of time and thus took his opponents by surprise, said, "Every moment lost is an opportunity for misfortune." Lord Nelson, the great English admiral, ascribed his success partly to the fact that he was always on time. Even in social appointments he always gave himself "a quarter of an hour for accidents." Wellington won the battle of Waterloo and

Testimony of Great Generals as to Promptness and Punctuality

Napoleon lost it because Blucher came up on time to the aid of one and Grouchy, who was to bring in reserves for the other, was behind time.

Stories, Short Sayings

Men habitually behind time are habitually behind success.—*Matthews.*

* * *

Time and tide wait for no man.

* * *

Wait until the Yellow River becomes clear and how old will you be?—*Chinese Proverb.*

* * *

Some people have three hands: right, left, and a little behind hand.—*John B. Gough.*

* * *

By the street of "by and by" one arrives at the house of "never."—*Cervantes.*

* * *

I beat the Austrians because they did not know the value of five minutes.—*Napoleon.*

HESSIANS AT THE BATTLE OF TRENTON

A Disastrous Delay

Colonel Rahl, who commanded the Hessian forces at Trenton, was playing cards when a messenger brought a letter disclosing Washington's plan to cross the Delaware. Interested in the cards, he put the letter in his pocket to read at the close of the game. It was then too late. He was killed and his men taken prisoners. By his lack of promptness he lost life and honor.

A NOTABLE QUALITY OF CHINESE GORDON

Prompt at the Call of Duty

General Gordon was noted for his promptness. Perhaps the greatest exhibition of this quality occurred when he was sent to Egypt the last time. He was in Belgium, negotiating with the Belgian king to take over the administration of the Congo, when on the 17th he received

a telegram from the Foreign Office recalling him to England. He immediately set out for London and on the 18th held a conference with the Foreign Office, and that same night sailed for Egypt.

WHY THE BATTLE OF WATERLOO WAS LOST

Grouchy Fails to Appear

The final battle between the French and English was going on. For eight hours Napoleon had hurled column after column on the enemy posted along the ridge of a hill. The day was drawing to a close. Reinforcements for the obstinate defenders were already in sight. It was necessary to carry the position with one final charge, or everything would be lost.

A powerful corps under Grouchy had been summoned across the country, and if it came up in time all would yet be well. Napoleon, confident of its arrival, formed his reserves into an attacking column and ordered them to charge the enemy. But Grouchy failed to appear. The imperial guard was beaten and Waterloo was lost. Napoleon died a prisoner at St. Helena because one of his marshals had been behind time.

THE COLLISION

The Engineer Was Late

A railway train was rushing along at almost lightning speed. A curve was just ahead beyond which was a station where two trains usually met. The engineer was late—so late that the period during which the up-train was to wait had nearly elapsed; but he hoped yet to pass the curve safely. Suddenly a locomotive dashed into sight right ahead. In one instant there was a collision. A shriek, a shock, and fifty souls were in eternity, and all because an engineer had been behind time.

THE REPRIEVE

A condemned man was led out for execution. He had taken human life but under circumstances of great provo-

NAPOLEON AT WATERLOO.

cation, and public sympathy was active in his behalf. Thousands had signed petitions for a reprieve. A favorable answer had been expected the night before, and though it had not come even the sheriff felt confident that it would yet arrive. But the morning passed without the appearance of the messenger.

The last moment came. The prisoner took his place, the cap was lowered over his eyes, the bolt was drawn, and a lifeless body swung revolving in the wind. Just at that moment a horseman came into sight, his steed covered with foam. He carried a packet in his right hand which he waved frantically to the crowd. He was the express rider with the reprieve; but he came too late. A comparatively innocent man had died an ignominious death because a watch had been five minutes slow, making the bearer of the reprieve arrive behind time.

His Watch Was Slow

(Do not use this story with young children.)

In these lessons do not lay down cold, formal rules of etiquette. Make the lesson a discussion and let the children do most of the talking, simply keeping before them the principles of justice—due regard for the rights of others, and of brotherhood—friendliness and helpfulness. The teacher must remember that manners that are second nature to a few in her room may be unknown in the homes of the majority of the pupils. The points to be discussed are so obvious that they are here merely suggested.

Politeness at the table requires punctuality; seating oneself quietly; sitting erect; no sticking out of elbows, or resting them on the table; quietly waiting one's turn to be served; no pointing at dishes or asking for what has not been brought in; holding knife and fork in the right way—using knife to cut food, not to carry it; using the fork to carry food, but not to seize food by stabbing; breaking the bread in small pieces and buttering after breaking; taking small portions of food into the mouth

Politeness at Table

and chewing leisurely; unobtrusively rejecting bits of bone; no reaching across the table; passing things by presenting handles; drinking quietly from the cup; avoiding the shuffling of feet and the clatter of dishes; avoiding expressions of dislike for certain dishes.

"Goops"

Gelett Burgess's "Goops" should be used in the kindergarten and first and second grades in the lessons on manners. His quaint and delightful drawings of the various Goops fix the impression on the children's minds. The particular Goop should be sketched upon the blackboard with the verse beneath and the question in different colored chalk, "Are you a Goop?" Admirable stories illustrating bad manners accompany the picture of each Goop.

GOBLICK

When Goblick was but four years Old
His Parents seldom had to Scold.
They Seldom Called him "Goblick don't!"
He did not Scowl and say, "I won't!"
Yet now 'tis Sad to see him Dine,
His Table Manners are not Fine.

(This Goop is named Goblick because he gobbles his food and licks his fingers.)—*Gelett Burgess.*

Object Lessons in Table Manners

There should be object lessons on the proper holding of knives and forks, size of pieces of bread, size of mouthfuls, on the eating of oranges, and on the proper mastication of food. All food should be chewed until it becomes such a thin mush that it is swallowed without conscious effort. Object lessons should also be given on the proper use of the spoon—with liquids the side, with solids the tip, only to enter the mouth.

"Eat at your own table as you would eat at the table of the king," said Confucius.

Cheerfulness—absence of roughness—thoughtfulness and helpfulness to smaller and weaker children—readiness to do as others wish—noise adapted to place and

comfort of others—no encroachments on rights of neighbors, passers-by—absence of quarrelsomeness, are some of the requirements in play.

Importance of home manners—not being a "street angel, home devil"—cheery morning and evening salutations—"Please" for every favor requested, "Thank you," not "Thanks," for every kindness received—generosity with fruit and candy—making parents' comfort and pleasure first and most important—removal of boy's hat when speaking to mother and sisters—opening the door for them and letting them pass first—giving them the inside of walk—giving parents the most comfortable chairs—never interrupting—never absorbing the conversation—never passing in front of persons except when unavoidable and then begging pardon—closing doors gently—treading quietly—unobtrusive behavior in presence of guests, should be taught children by example and precept. **Home Manners**

Appropriate Verse

GOLDEN KEYS OF COURTESY

A bunch of golden keys is mine
To make each day with gladness shine.
"Good morning," that's the golden key
That opens every day to me.
When evening comes, "Good-night," I say,
And close the door of each glad day.
When at the table, "If you please"
I take from off my bunch of keys.
When friends do anything for me,
I use the little "Thank you" key.
If by mistake some harm I do,
"Excuse me," "I beg your pardon," too—
Or if unkindly hurt I've given,
"I'm sorry, forgive me"—I'll be forgiven.
On a golden chain these keys I'll bind,
They'll help me always to be kind.

Seldom "can't,"
Seldom "don't,"
Never "shan't,"
Never "won't."

—*Christina Rossetti.*

* * *

Hearts like doors will ope with ease
To very, very little keys;
And don't forget that two are these:
"I thank you, sir," and "if you please."

Politeness on the Street

While good manners at home are the most important, yet it is, of course, by street manners that one is judged by the general public; and not only one's self, but one's parentage and home-training. Street manners are really the X-rays which reveal the home to the observer. The parent or teacher should frequently speak with admiring approval or strong disapproval of manners she has witnessed on the street and in public places. The children should be encouraged to note public manners and to give the social reason for their commendation or condemnation —disregard of others' rights, lack of friendliness, the Golden Rule.

Important Items in Street Manners

Avoidance of noisy, boisterous conduct—no walking three or four abreast—no stopping on corners to chat—no speaking across the street—no crowding or jostling—giving passers-by and especially old people plenty of room—turning to the right—no eating fruit, nuts, popped corn, no chewing gum—no staring at people or at windows of private houses—no trespassing on private grounds—no marking fences—no pointing—no calling attention to deformed people—no laughing over accidents—boys doffing hats to girls, women and old men whom they know, are important items in street manners.

In asking questions of strangers, one never loses anything by prefacing with "Pardon me" or "Excuse me," and in answering their questions by speaking politely,

giving directions clearly, thanking for any courtesy shown, and going out of one's way to be helpful, especially to the poor and unfortunate who most need assistance and sympathy.

None are more entitled to respect than the aged on account of their infirmities, their struggles with life, their sacrifices, their wisdom gained by observation and experience. Base the obligation also on gratitude, social debt and Golden Rule. Tell of the profound respect and reverence paid by both Japanese and Chinese to the aged. True courtesy to the aged requires never laughing at their mistakes or quaintness in speech—never contradicting or showing impatience—answering all their questions patiently and politely, no matter how frequently repeated or how childish—cheerfully running their errands—giving them comfortable seats—helping them first—showing interest in what interests them—never allowing them to feel in the way—helping them across the streets—carrying their bundles when necessary.

Courtesy to the Aged

In regard to quaintness of speech impress upon the children that old people speak as taught in their youth or as influenced by their environment, and that for the same reason their own speech, when they are old, will probably seem as odd to their grandchildren.

In regard to foreigners use the Golden Rule and social imagination. Lead the children to imagine themselves in a strange land. Show the greatness of the countries whence the foreigners come.

Stories

THE WOODEN BOWL

A certain man was very unkind to his old father, finally not allowing him to come to the table but making him eat from a wooden bowl in a corner of the kitchen. One day this man saw his little boy carving a wooden bowl. "What are you making, Johnny?" he inquired. "Oh," rejoined

Johnny Looks Ahead

the child, "I am making the wooden bowl for you to eat out of when you are old." The boy's answer set the man to thinking, and at the next meal the old father had an honored place at the table.

SOMEBODY'S MOTHER

A Gentle Conductor

When our train reached Clinton, the conductor entered the car and, taking the bundles of a very old lady, helped her to the platform and, giving her his arm, assisted her to the waiting room and placed her bundles beside her. He then signaled the engineer and boarded the moving train. A gentleman interested in the scene said, "I beg pardon, Mr. Conductor, but was that old lady your mother?" "No," said the conductor, "but she was somebody's mother."—*Sanford.*

BAUCIS AND PHILEMON

Zeus, the greatest of the gods, and his son Hermes, the winged messenger, often traveled together among the peoples neighboring to Greece. One day the two gods had walked a long distance over high mountains and through deep valleys in search of the Elysian Plains. But they had not found the path and finally, footsore and weary, they resolved to give up their search and find a place of rest for the night.

Both were dressed like mortals and their long travels had made their clothes look dusty and worn. At the next village they came to, they stopped at a fine large house, standing in a cool shady grove, and asked shelter and rest for the night, but were harshly repulsed by the owner. Again and again, as they passed through the village, was their request refused.

Baucis and Philemon Receive the Wanderers

At last, after they had received many rebuffs, they came, on the outskirts of the village, to a humble little cottage before which on a rude bench were seated two old people, who at sight of the travelers rose and greeted them cor-

dially. They gave up their bench to the strangers, and the old man brought water for them to bathe their faces and hands and feet, while his wife prepared the supper. All this was delightful to the gods, and they entered into conversation with the old man, who seemed so cheerful and happy, and learned that the names of their hosts were Baucis and Philemon.

When Baucis had set out the frugal meal she called them to supper, apologizing for the scantiness of the supply. As they were very hungry, and their hosts pressing in their hospitality, the gods ate heartily. Soon, although Baucis and Philemon had eaten nothing, there remained only one cake and one bunch of grapes. The pitcher of milk was entirely empty when Hermes asked for more. Baucis glanced at the empty pitcher in despair, only to find to her intense surprise that it was full to the brim with nectar. She glanced around and saw that each dish had turned to gold and was filled with rare dainties such as she had never seen. Husband and wife fell upon their knees, for they knew then that their guests were the gods themselves.

They Recognize Their Guests

"Good Baucis and Philemon," said Zeus, "you gave us what you had, and your generous hospitality is deserving of a return worthy of us."

After the hospitable couple had eaten, the gods led them to the top of a hill nearby and told them to look back. Where had stood the village now stretched a lake. On an island in the lake stood their cottage, which, as they looked, to their great amazement and awe, changed into a stately marble temple.

Their Reward

"That is a temple sacred to me," said Zeus. "It shall be your home. You who know so well how to take care of others shall take care of it."

And there Baucis and Philemon dwelt happily together until Zeus in their extreme old age changed them into two trees in front of the temple, Baucis becoming a beautiful linden and Philemon, a stately oak.

THE GOLDEN GOOSE

A man had three sons, the youngest of whom they all considered silly because he was kind and gentle in his manners. The eldest son cut wood in the forest, and his mother always gave him a good lunch of cakes and wine.

One Son Was Kind and Gentle

One day just as he was eating, a little old man came up and said, "Good morning. Won't you give me a piece of cake and a drop of wine, for I am very hungry and thirsty?" But the young man harshly replied, "What, give you my bread and wine! If I did I should have none for myself. Not I, indeed, so take yourself off!" Shortly after he began cutting down a tree. He slipped and cut his arm badly.

The next day the second son went to the forest and he also had a fine lunch put up by his mother. Again the

The Other Two Were Rude and Selfish

little old man presented himself and asked for something to eat and drink. The young fellow angrily bade him begone, as he had no more than he wished for himself. The old man walked away, but the selfish fellow had scarcely struck two blows with his axe when he cut a deep gash in his leg.

The next day the third son went to the forest, but his mother had put up for him only some coarse bread and sour beer. Again the old man appeared and made the same request. "Oh," replied the youth, "I have only some bread baked in the ashes and some sour beer, but you are welcome to a share of it. Let us sit down and eat together."

As they sat down, the bread turned into cake and the beer into wine. The youth had scarcely recovered from

The Youngest Son Shares His Lunch

his amazement when the old man said, "Because you have been kind-hearted and shared your dinner with me, I will make you in future lucky in all you undertake. There stands an old tree. Cut it down and you will find something good at the root."

The old man bade him farewell and left. The youth cut down the tree and found sitting at the roots a goose

THE WOODCUTTER'S PATH.

whose feathers were of pure gold. This wonderful goose brought him great good fortune, much wealth, and a lovely princess for a wife.

THE WEARY MOTHER

A tired-looking woman, with a little baby in her arms and carrying a traveling bag, came past, with another little child barely able to walk clinging to her skirts and following as best it could. A handsomely dressed little boy, standing on the platform with a group of friends waiting for a train, saw the situation, stepped forward, spoke to the poor tired mother, picked up the child and carried it over to the woman's train and into her car.

True Courtesy and Manliness

THE EDINBURGH BOY

A Christmas treat was to be given to the children of the poor at a certain mission hall in Edinburgh, and hundreds of little ones were assembled at the doors long before the hour of admittance. Many of them were barefoot. Among the latter was a sweet-faced little girl who danced from one foot to the other on the pitiless cold stones, vainly trying to start the circulation. A ragged little street boy looked at the child a moment and then, snatching the cap from his head, laid it on the pavement in front of her and said, "Ye maun stand on that."

Nature's Real Gentleman

Contrast the friendliness, the real brotherliness of this act, with the self-seeking spirit behind the similar act of Raleigh when he threw his cloak down into the mud for Queen Elizabeth to walk upon.

REVERENCE FOR AGE*

Jataka No. 37

Once upon a time hardby a great banyan tree on the slopes of the Himalayas there dwelt three friends, a

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partridge, a monkey and an elephant. They came to lack respect and subordination one to another. They fell to quarreling and there was no order to their life. They felt that it was not seemly to live thus and that they ought to find which was the older and honor him. So one day they thought how to find their ages. Said the partridge and monkey to the elephant, "Friend Elephant, how big was this banyan when you first remember it?" "When I was a baby this banyan was a mere bush over which I could just walk." Next the monkey was asked the question, and he said, "My friends, when I was a youngling I had only to stretch out my neck as I sat and I could eat the topmost sprouts. So I have known the banyan tree since it was very tiny." Then the partridge was asked the question, and he said, "I can remember when there was no banyan here but one at such a spot. The seed came here from that other one and I saw the very beginning of it." Then the others said, "Friend, you are the oldest and we will honor and venerate you and follow your counsels." And so they ordered their life, becoming respectful and obedient.

How They Settled Their Differences

American children have gained a most unenviable reputation for bad manners among the nations of the world. In some foreign hotels American families with children are not allowed to enter, and in America itself many apartment agencies refuse applicants with children. The American children, loud, self-assertive, selfish, rude, stand in striking contrast to the English, German, and especially the French children, who are quiet, modest, respectful, helpful. It is high time American parents realized the injustice they are doing their children in thus permitting them through lack of discipline to become a byword of two continents.

Bad Manners of American Children

Impress upon children that as they are only children they are worth nothing as yet except for the possibilities in them; that having no knowledge gained by observation

or study, nor wisdom gained through experience, their opinions are of no worth and should be kept to themselves. Children should be "seen and not heard" when older people are present.

To be loud and self-assertive in one's bearing is not only vulgar and selfish but also ridiculous, the gulf between the pretension and the reality being so great. Impress upon the young that they are constantly being rated by their manner of speech, the tones they use, the quietness of their bearing. In the fable of the donkey, the clothing did not change his character. The words and actions betray the real nature. The only way to be a gentleman or gentlewoman is to be gentle.

Good Rules for Daily Conduct

When you are in the presence of your elders, keep quiet and listen, speaking only when addressed.

Do not tease or distract the attention of your parents.

Do not play or act boisterously wherever others would be annoyed.

Do not whisper, laugh, cough, shuffle feet in libraries, churches, or places of entertainment, where silence and quiet are desired.

Do not act anywhere so as to be conspicuous. To act so as to attract attention is the lowest form of ill-breeding. The attention attracted is always pitying and contemptuous.

Stories, Quotations

No one can disgrace us but ourselves.—*Holland.*

* * *

The world has a right to look to me for my own rating.

* * *

Good breeding remembers the rights of others; low breeding insists upon one's own rights.—*Carlyle.*

* * *

Nothing is so reasonable and cheap as good manners.—*Cervantes.*

Life is a ladder on which we are going up or down. People judge the direction by our manners.

THE DONKEY AND THE LION'S SKIN

A Donkey once found a Lion's skin which the hunter had left in the sun to dry. He put it on and went on toward his native village. All fled at his approach, both men and animals, and he was a proud Donkey that day. In his delight he lifted up his voice and brayed, but then everyone knew him, and his owner came up and beat him soundly for the fright he had caused. And shortly after a Fox came up and said, "I knew you by your voice."

His Voice Betrayed Him

Fine clothes may disguise, but silly words and actions will disclose a fool.—*Æsop.*

A MODERN INSTANCE

Not far from our cottage was the summer camp of a large and fashionable boys' school. Two or three boys came over one day and began firing a rifle near my host's premises. They seemed trying to shoot as close to the house as they could without hitting it. My host's sister was sitting on the veranda. Finally a bullet whizzed over her head and grazed a corner of the cottage. My host, who was working in his garden, immediately started out and ordered the boys off the land. "See here, old duffer," was the cool reply, "we want you to understand we're from N' Yawk. We're gentlemen and we didn't come up here to be bossed around by any old farmer." But when my host quietly called to me to bring his Winchester from the gun-rack, these self-styled "gentlemen" changed their minds and departed.

Some Undisciplined Young Ruffians

REAL GENTLEMEN

Down under the big bridge, not far from Franklin Square, on Saturday afternoon, a little spark of a girl who might have been six years old, judging by her face,

but who was stunted by hard work, was struggling with a crate filled with odds and ends of wood from a building near by that was being altered. She had tied two pieces of rope to the crate and was struggling to drag it down the street. Her booty represented enough firewood to do the family cooking for three or four days. Her strength, however, was unequal to her task, and the best she could do was to drag the crate for three or four feet and then rest. Two men came along, well-dressed, prosperous-looking, and of the class who visit this part of New York only when business calls them. They stopped. The little girl looked frightened at first, evidently fearing that they would rob her of her treasure. Some lively pantomime by the little girl followed. She wound up by pointing to a big tenement house two blocks away. The two men picked up the crate, one on each side, and carried it to this house, while the little girl walked behind them with a dazed expression. One of the men is an author whose books during the past few years have sold into the hundred thousands, and the other is a famous illustrator.

The Tenement-house Child's Load of Wood

Tell the children of lovely Una, whose face, the poet Spenser says, "made sunshine in a shady place." Cheerfulness is a magnet that draws friends and all good things. Cheerful people are as welcome as the sunshine, for they carry joy and gladness everywhere. Cheerfulness is a social obligation. No one has a right to carry his "blues," resulting, perhaps, from a little insignificant cause, such as a change in the weather, a disappointment in a cherished plan, or a headache, into other people's lives. To do so is selfishness. Cheerfulness and sadness are both contagious. If we suffer from an attack of the "blues," we must be careful not to infect others. Never show unhappiness for fear of passing it on.

Cheerfulness a Social Obligation

Look on the bright side of things. Every cloud has a silver lining. If there is nothing in the present to smile

about, think of some pleasant experience in the past or a pleasure you anticipate in the future. Drill your thoughts. Shut out the gloomy and call in the bright. He who can do this—and practice will give anyone the power—has mastered the secret of success and happiness.

Cultivating Cheerfulness and Inviting Laughter

Put on the appearance of cheerfulness. It only takes a little determination to do so and with the appearance will come the feeling. Laugh. When you feel gloomy, laugh, laugh heartily and long. Laughter sets all the internal organs vibrating. The heart beats faster, and sends the blood bounding through the body. Respiration is increased. The eye brightens, the chest expands, forcing the old bad air out of the lungs. Laughter restores the harmonious action of all the cells by certain vital and chemical reactions. It has a specially good effect on the liver and gastric juices. So beneficial is its effect that it is jestingly prophesied that physicians will soon prescribe "Laughter: to be taken five minutes every third hour." Parents and teachers should show the children how to laugh even when there is no specially diverting cause for mirth, and should use the exercise whenever the mood of the children would be improved by it.

Two excellent ways to regain cheerfulness are to do immediately a kind act to somebody or to do a hard bit of work with all possible vim and quickness. But while these ways to cultivate the habit of cheerfulness should be explained, its social obligations should be insisted upon.

Stories, Short Sayings, Poems

Don't wear your heart upon your sleeve.

* * *

Bees will not sting a man covered with honey.

* * *

An ounce of cheerfulness is worth a pound of sadness. —*Fuller.*

* * *

Give us, oh, give us, the man who sings at his work.—*Emerson.*

Every cloud has a silver lining.

* * *

A cheerful spirit gets on quick,
A grumbler in the mud will stick.

* * *

Do not make the way seem harder
By a sullen face;
Smile a little, smile a little,
Brighten up the place.

* * *

I have gout, asthma and seven other maladies, but am otherwise quite well.—*Sydney Smith.*

* * *

Fretting takes its revenge by carving wrinkles in the face.

* * *

It is easy enough to be pleasant
When life goes by like a song;
But the boy worth while
Is the boy with a smile
When everything goes dead wrong.

* * *

There are two things one should not worry over: things one can help and things one cannot help.

SIDNEY LANIER'S EXAMPLE

When Sidney Lanier, one of America's best-loved poets, went home from the war with one lung congested, he knew that he was fated to die of consumption, the disease which had carried off his mother. The first hemorrhage occurred just a month after his marriage. For thirteen years he struggled from his sick bed to support his family, never having a regular salary until two years before his death and compelled to move about constantly in search of health, which he never found. His greatest poem was written with a pencil when too weak to speak. Yet in not one of his poems is there a note of sadness. All

The Poet of Cheer

breathe hope and cheer. His work pulsates with the joy of living and with love for our beautiful Mother Earth. A radiant spirit breathes in the following lovely verses depicting the ecstasies of the migrating robin:

TAMPA ROBINS

The robin laughed in the orange-tree:
"Ho, windy North, a fig for thee:
While breasts are red and wings are bold
And green trees wave us globes of gold,
Time's scythe shall reap but bliss for me—
Sunlight, song, and the orange-tree.

Burn, golden globes in leafy sky,
My orange-planets: crimson I
Will shine and shoot among the spheres
(Blithe meteor that no mortal fears)
And thrid the heavenly orange-tree
With orbits bright of minstrelsy.

If that I hate wild winter's spite—
The gibbet trees, the world in white,
The sky but gray wind over a grave—
Why should I ache, the season's slave?
I'll sing from the top of the orange-tree,
Gramercy, winter's tyranny.

I'll south with the sun, and keep my clime;
My wing is king of the summer-time;
My breast to the sun his torch shall hold;
And I'll call down through the green and gold,
Time, take thy scythe, reap bliss for me,
Bestir thee under the orange-tree."

—*Sidney Lanier.*

Cite the case of Robert Louis Stevenson, who was an invalid all his life, yet whose books are distinguished by their spirit of gayety and cheerfulness.

POUTINE

Behold Poutine, the brightest Lass
Of all her Kindergarten Class!
She was Polite and Truthful, too,
And Did what she was Told to Do,
Yet Often Did it with a Face
That robbed Poutine of half her Grace.

(This Goop was called Poutine because she pouted so much.)

SULKIE

What Sulkie Borrowed he Returned
And Many were the Thanks he Earned
By Leaving Others' Things Alone,
Remembering they were Not his Own;
Yet he was Sulky, so they say,
When not allowed to Have his Way.

(This Goop was named Sulkie because he was so sulky.)

—*Gelett Burgess.*

There is much in our regular speech to-day that started as slang. Almost all idiomatic expressions have had such origin. Hence great care should be used by the parent and the teacher in condemning it. Some of it is a forcible and graphic mode of expression, such as, for instance, the phrase, "up against it," which pictures vividly the stone wall and the futility of butting into it. But the slang that has no excuse for being, such as "Get there, Gallagher," "skiddoo," "23 for you," etc., should be unreservedly condemned.

Avoidance of Weak and Silly Slang

The constant use of slang indicates many things. It implies infection from the multitude, that one is under the sway of mob-rule. One uses the popular slang phrase impelled by the fact that "they all do." It thus indicates the absence of a strong personality. It also reveals a limited vocabulary. One who uses slang has not the right

What Slang Indicates

words at his command to express his meaning with nicety and exactness. So the use of slang implies a lack of mental power as well as of will power.

The same paucity of expressive words is shown by him who habitually uses profanity. It is said of a certain great man whose power of controlling other men was great, that he had such command of strong forceful speech that he never felt the need of profanity. To swear for emphasis simply says to the world, "I have neither the language at my command nor the power to use it with force and expression in this emergency."

The Evil of Profanity

The use of profanity indicates, besides poverty of language, many other undesirable things, such as coarse associations, an irreverent mind, and a hatred of one's fellows.

What advantage does one derive from swearing? Is it any more excuse for swearing than it is for lying and stealing, that it is common? If one does "not mean anything by it," why should he swear? Is swearing a proof of courage? Would you use your earthly father's name so familiarly and contemptuously? If you did, could you expect him to continue to love you? Do you really so hate your fellows that you wish them eternal evil? Yet in asking God to curse them that is what you do.

Indulgence in coarse, vulgar speech is evidence of a diseased mind. He who revels in vulgar talk, obscene stories and nastiness of speech is, probably, more or less unbalanced. A healthful mind will never indulge in obscene stories any more than a man with a healthful appetite will eat filthy food. Physical health is nourished by wholesome food and mental health by pure, clean mental food. Nor is the person who delights to tell an impure story a really virtuous person. He may be pure in act but not in thought.

Diseased Mind Shown by Vulgar Speech

People may laugh at the vulgar story, the smutty joke, but they despise the narrator. Explain the meaning of the word "smut." As one cannot touch smut without

being soiled, so one cannot tell or hear a smutty joke without loss of purity.

Illustrative Short Sayings

No gentleman ever swears.

* * *

Indulgence in profanity is evidence of an empty head, not of manliness.

* * *

Immodest words admit of no defense.

* * *

For want of delicacy is want of sense.—*Roscommon.*

GENERAL GRANT

At a small "stag" party a congressman started to tell an objectionable story when he was stopped by General Grant's forbidding look. In surprise he exclaimed, "But there are no ladies present." "No," was the general's reply, "but there are gentlemen present."

On account of the great extremes of wealth and poverty, simplicity of dress and of living should be urged for the schoolroom. Show that the possession of wealth imposes great obligations, and that one of them is, not to hurt the feelings of others. There is no more bitter mortification in the life of a child than that experienced by those who must appear meanly clad in contrast with their richly appareled schoolmates. There is no doubt but that many are really tortured by the evidences of their poverty as revealed in their dress and that the misery of it has driven many from school. It may be false pride, but it exists. The child has not the philosophy of the adult to compensate for the inequalities of fortune. The most profound writers concede the compelling force of dress. Rich dressing and lavish spending seem to hypnotize all those subject to their influence. Hence, the obligation not to dress so as to cause misery to one's brothers.

Simplicity of Dress

Another evil lies in the effect of example. Elaborate, costly dress of those who can afford it, incites others to dress and live beyond their means. Parents who cannot afford it feel compelled to dress their children richly so that they may "go with the best." The children thus acquire false ideas of what constitutes "the best," and also form extravagant habits of living. Put it that it is just as ignoble to set a bad example in dressing as it is in gambling, smoking, or drinking; also, that it is easier for the wealthy to dress simply than it is for their poorer neighbors to dress richly.

The Power of Example in Dress

Another evil effect lies in the feeling of separateness arising from the cliques and sets that spring up, whose basis is the fictitious one of dress. Whenever there are extremes of dress, the public schools, lauded as democratizers, as bringing all together in friendliness, really intensify differences, really make for division, and do it at an early age.

The object insisted upon is merely simplicity of dress, but if the teacher can induce the school to adopt a uniform after the manner of France it is still better. If the spirit of brotherhood prevail it can be done. Secure the co-operation of some of the wealthiest in the school and of their parents. They can set the fashion and use their influence. The subtle, compelling force of their example will cause all to adopt it. The uniform should be of material easily cleansed on account of chalk and other dust of the schoolroom, and should be made on simple lines. The selection of color and style would afford opportunity for lessons on what constitutes real beauty in dress—purity of line and harmony in color. For avoidance of laces, ribbons, jewelry, and all the things used simply to decorate, quote the remark made by a Greek critic to a sculptor whose Venus was covered with ornaments: "You have made your Venus rich because you could not make her beautiful." For the secret of really fine dressing, quote Dr. Franklin's remark about a certain

Desirability of School Uniforms

lady's garb: "I am sure she was well dressed for I cannot remember what she had on." Here is the secret of perfect dressing: neatness, appropriateness, inconspicuousness, with due regard to health, comfort, and modesty.

The lessons on simplicity of dress, both regular and incidental, afford an excellent opportunity to make the children realize that the basis of all true beauty is adaptation to purpose, and that true decoration in all arts is subservient to correct and simple lines of construction which they emphasize rather than conceal. These truths may be illustrated in dress, hats, furniture, etc., either with concrete objects or with pictures.

Adaptation to Purpose Constitutes Beauty in Dress

If the children object to the monotony of uniform, tell them of the Greeks, the most artistic people of the ancient world, who wore for centuries the same style of dress and the same colors. The lines of their dress were absolutely pure and true, its colors perfectly harmonious. The Japanese have also worn for centuries the same style of garb, very beautiful in its lines and colors. The peasants in any country adhere to the national costume, generally very picturesque. Many governments are now devoting special attention to the problem of dress, Sweden leading in encouraging adherence to the national costume. None with real work to do pay too much attention to dress. The lesson should not be confined to dress but should include all personal expenditures.

Unchanging Styles of Greeks and Japanese

Grumbling and fault-finding are forms of arrogance and haughtiness. The spirit behind them is, "This does not suit me! My convenience, my leisure, are paramount!" They are extremely bad manners, evidencing an unfriendly, anti-social feeling. The friendly spirit, seeing unpleasantness that cannot be helped, like a rainy morning, is cheerful over it and makes light of it. When the inconvenience is the result of mischance, like a button off a coat, the friendly spirit takes hold to make things better. The serious evil underlying a captious habit is that the feeling vents itself in grumbling, thus preventing

helpful action. When things are wrong they are to be set right. When baby cries, disturbing you at your lessons, don't grumble, but set to work to find out why she cries—weariness, sleepiness, thirst, hunger—apply the remedy and then, having made things right, go back to your lessons. If things go wrong anywhere, do not content yourself with grumbling. Set immediately about righting them. Grumblers are always the least efficient workers. Too much energy goes into grumbling, taking that form of motor effect.

Grumbling and Fault-finding Hinder Helpful Action

Make the best of things. There is always a bright side. "What luck that it was not my arms," exclaimed a soldier when both legs were shot off at Chancellorsville. Face toward the sun. When one has his face toward the sun the shadows are always behind one. If one turns his back to the sun and looks at the shadows, the brighter the sun, the blacker the shadows. So when things go wrong, look to the sun, to the bright things.

Stories, Poems

THE MAN WHO WORE A FLOWER IN HIS BUTTONHOLE

Fighting the Mosquito

During the yellow fever epidemic of 1905 in New Orleans the sanitary leaders set about stamping out the disease as quickly as possible. Acting on the discovery that the contagion is carried by a certain species of mosquito, it was determined to destroy every mosquito and render their breeding-places harmless. Since the rain water for every house in the city is stored in large wooden tanks above ground, the task was a herculean one. The city was divided into districts, and thousands of volunteers were organized and set to work. Gutters were cleaned, filthy houses and yards were disinfected, every cistern was screened. When the wire netting gave out, cheesecloth was used or oil spread on the surface of the water. Hundreds of houses were sealed up, and the mosquitoes destroyed by fumigation. After several weeks of vigi-

lant effort the work was accomplished, the disease carriers were destroyed. Then there came a terrible storm that swept off netting, cheesecloth and oil and left thousands of pools where the mosquitoes could lay their eggs. All the work was undone and the sanitary leaders were completely disheartened. When they went down to headquarters the morning after the all night's struggle with the storm, about ready to give up, they found upon the office door of the organization a bright placard with the motto:

"Wear a smile upon your face
And a flower in your buttonhole."

And within they found Dr. Warner, their chief, with a smile on his face and a flower in his buttonhole. No sign of defeat. The storm had been a knockdown blow, but the fighter was on his feet, cool, resourceful, with unabated courage. The result? Thousands of men responded to the call for help and the work was speedily done over again, until finally the epidemic was conquered.

He Did Not Stop to Grumble or Lament

* * *

For everything under the sun,
There is remedy or there is none;
If there be one, try and find it,
If there be none, never mind it.

* * *

"Whatever the weather may be," says he,
"Whatever the weather may be,
It's the songs we sing and the smile we wear
That's making the sunshine everywhere."

—*Riley.*

RECIPE FOR SANITY

Don't make tragedies of trifles,
Don't shoot butterflies with rifles,
Laugh it off.
Does your work get into kinks?
Laugh it off.

Are you near all kinds of brinks?
Laugh it off.
If it's sanity you're after
There's no recipe like laughter,
Laugh it off.

—*Henry B. Elliott.*

* * *

Twixt optimist and pessimist
The difference is droll;
The optimist the doughnut sees,
The pessimist, the hole.

Manners an Index of Self-respect

If you do not respect yourself the world will not respect you. The world takes you at your own valuation. If it sees that you set a low price upon yourself, it does not question it, relying upon the fact that you know yourself better than anyone else knows you. By your manners you indicate the respect you have for yourself and your demand for respect from others. The root meaning of dignity is worth, worthiness. He has dignity who is conscious of what is worthy in himself and of what is worthy of himself in his relations to others. Dignity is not haughty nor arrogant. Dignity is quiet, composed, and manifests itself in service, but is never maintained by aggressive self-assertion.

Self-respect prevents one from doing anything not consonant with that worth, anything which says to the world, "I have no worth." Actions are what the world judges by. "What you are talks so loud that I cannot hear what you say," exclaims Emerson. Proper self-respect also banishes envy, which is based on a sense of real or fancied inferiority in some particular respect; for, if another makes a more brilliant record in arithmetic or athletics, a boy who respects himself and his own worth, says, "I can do that, or, if not that, something else as important, if I try hard enough."

Illustrative Poem

THE MOUNTAIN AND THE SQUIRREL

The mountain and the squirrel
  Had a quarrel,
And the former called the latter "Little Prig";
  Bun replied,
"You are doubtless very big;
But all sorts of wind and weather
Must be taken in together
  To make up a year
  And a sphere.
And I think it no disgrace
To occupy my place.
  If I'm not so large as you,
You are not so small as I,
And not half so spry.
I'll not deny you make
  A very pretty squirrel track;
Talents differ; all is well and wisely put
  If I cannot carry forests on my back,
Neither can you crack a nut."

—*Emerson.*

DID THEY RESPECT THEMSELVES? DID THEY OBTAIN RESPECT?

Five young girls, bare-armed and bare-headed, boarded a street car in their home town one warm summer evening. In the crowded car they sang and jested as loudly and freely as if in a private parlor.

Misbehavior in Public Places

A group of young girls came down the street on their way to school, talking and laughing loudly; they flicked peanuts with their fingers at passing horses, even hitting the drivers, and accompanied each successful aim with loud screams of laughter.

A group of boys stood on a street corner, chewing, smoking, laughing loudly, swearing, obstructing the side-

walk, making low remarks about girls and women who passed, and sneering at the unfortunate.

When a girl talks and laughs loudly in public places, attracting the attention, the ridiculing satirical attention of spectators, the evil-minded attention of the bad, does she show much respect for herself? Does she obtain it from others? What is the estimate that the world says those boys put upon themselves?

Others Accept Our Estimate of Ourselves

The world is just; it always leaves every man to set his own rate.

The recognition of the possibilities of development, the ideals to which one aspires, give a sense of dignity; the realization how small the accomplishment when contrasted with one's aims makes one humble. The two feelings are as inseparable as both are incompatible with pride. One who is proud of what he has accomplished has no vision of the ideal, the star to which he should hitch his wagon, nor realization of the bramble bush into which he has fallen.

Modesty is the absence of pride and vanity, haughtiness and arrogance. It is the recognition of one's own defects and faults coupled with a respect for one's worth and possibilities. Modesty is the mark of the doer, boastfulness of the mere braggart. The world's great men, those who have done noble deeds, have all been men distinguished by their modesty and humility. General Grant, the victor of the Civil War, twice President of the United States, the feted guest of kings and princes when he traveled around the world, was noted for his modesty and simplicity of manner. The name of Lincoln, who is ranked as one of the three greatest Americans and one of her four constructive statesmen, is a synonym for modesty and humility. The famous English general, Chinese Gordon, beloved in four continents, was the most modest of men.

Modesty a Combination of Dignity and Humility

The great artists, the great architects, the great civil engineers, the great physicians, have all been men of true humility. "Their reach" has always "exceeded their grasp." They realize that, with all their achievements, they have failed to attain to their ideal. The moment that a man loses humility, the moment he thinks he has attained, that moment he loses capacity for further progress.

All pleasure in work well done is modified not only by the sense of the gulf between aspiration and achievement but by the sense of defects in other directions. "Though I am good in arithmetic, I am poor in grammar." "If I can play well, I cannot sing." "If I stand high in my studies, have a good brain, on the other hand I have no mechanical faculty." Tennyson could write verse but he could not carve a statue. Goldsmith could write fine poetry, but he was not able to converse well. The peacock has a beautiful tail but his feet are very ugly.

Vanity a Sign of Weakness and Emptiness

Vanity is an overweening delight in external advantages or in the opinions others have of those advantages. Beauty, clothes, jewelry, houses, furniture, yachts, automobiles, etc., are external to the individual. They are not the person. To be vain of superficialities is to be childish. It is always a sign of weakness and emptiness. Indeed, the word "vanity" in its derivation means emptiness. It is the attitude of the peacock who struts and parades, proud of the play of the light upon his feathers. Because based on external things, vanity leads to extravagance and ostentation, and is thus as anti-social as pride, both producing separateness.

Pride Is Anti-Social

One may experience a sense of pleasure in work well done, in the faithful performance of duty, in the zealous carrying out of obligations imposed by one's talents, but the moment comparison is made and a sense of superiority to others is indulged, then pride arises. Pride is anti-social both because of the feeling of superiority involved and because based on the independence of the individual.

But even the most extraordinary talent cannot enable one alone to accomplish much. Pride forgets the social debt.

Stories, Proverbs

The nobler the man, the less the pride.—*Old Danish Saying.*

* * *

Vanity is the pride of fools.—*Swift.*

* * *

Pride makes a man a hedgehog, wounding everyone he touches.

WHAT PRIDE DID

Bad Manners in Church

One Sabbath morning a plainly dressed man entered a church in Holland and was shown a seat. Soon after, an elegantly dressed woman came to the pew, saw the stranger, and curtly asked him to get out. The stranger left the pew and took a seat among those reserved for the poor and joined devoutly in the services. When they were over, a friend asked the woman if she knew who the man was. "No. Just some pushing stranger." The friend smiled, as she said, "It was the King of Sweden."

PRESIDENT TYLER'S ADVICE

"Putting on Airs"

President Tyler said to his daughter-in-law previous to her taking her position as the lady of the White House: "You must remember that nothing shows a little soul so much as the exhibition of airs, or assumption of superiority under any circumstances."

The basis of good manners being the friendly feeling and a sense of equality, arrogance and haughtiness, which are based on a denial of equality, on a false assumption of superiority, are extremely bad manners. This should be strongly emphasized, that they are bad manners, "bad form"; good manners, "good form," being courtesy, friendliness, helpfulness. Arrogance and haughtiness

are really the signs of a mental and moral twist in character, for real superiority, the possession of some great talent or virtue, makes men humble, both because such possession entails great obligations of service and friendliness to the brotherhood and because they realize that their possession is due to some favoring circumstance which all the brotherhood should have had. The only true distinction between man and man being superior worth, which makes its possessor humble, haughtiness and arrogance are based on false distinctions and indicate mental weakness. To claim superiority on account of wealth or position, which is not the man any more than his hat or cloak is, is simply to indicate a vacuum where the brain should be.

Avoidance of Arrogance

The lessons on the subject which occur under different heads and which are here grouped together should be based on the Golden Rule, the social debt, the brotherhood of man and essential equality.

"Do as you would be done by" is the imperative command of God, the dread and sacred "ought." There is no getting round it morally. To make the child realize its full force and meaning, have him put himself in the place of that other to whom his attitude says, "I am better than thou." How would he like to be so treated? How would he like to be snubbed and domineered over by someone who merely had finer clothes or more money to spend than he?

In this connection with older children show how silly is the assumption of superiority on account of wealth, dress, position, or external advantages, because of their relativity, which makes haughtiness and arrogance a boomerang. The woman who rides in a street car is looked down upon by the one who hires a taxicab. But the latter is glanced at askance by the one who owns her automobile, and she, in turn, is snubbed by the one who owns several cars. The woman who makes her own clothes is not recognized by the one who hires a dressmaker. She,

The Absurdity of Arrogance Because of Wealth and Rich Dress

in turn, is treated with arrogance by the one who has her suits made in a neighboring city by a tailor. But wealthy women of that city have theirs made in New York, clothes which in turn are scorned by New York's "four hundred," who wear nothing made outside of Paris. The family that leads society in a small town has no social standing in a neighboring city and would be regarded as poor by a millionaire. But millionaires receive small consideration from multi-millionaires. With such illustrations show how all these external advantages are relative, and because they are so, those who base distinction upon them often find them boomerangs. If one claims the right to snub others on account of some external advantage like wealth, social position, dress, equipage, then anyone who possesses more of these advantages has the same right to snub him.

Social Boomerangs

Robbed of all adventitious circumstances, the essential equality of mankind is revealed. In the lounging rooms of public baths, where men are clad simply in bathrobes, denuded of all signs of external advantages; in cases of shipwreck on desert islands where, destitute of all their possessions, manhood alone is in evidence, their essential equality is apparent. If a thousand babies from all conditions of living were put in a big room and dressed alike, there would be no essential difference found, say Leslie Stephens and other economists and sociologists. Do the rich dress put on one and the shabby dress on the other make any difference in the children themselves? If a dollar is put into the hands of one of them does this confer superiority or authority over the others? A hundred dollars? a thousand? a hundred thousand? Does any outside thing confer it? Does anything confer the right to domineer—to hurt the feelings of one's brothers?

The Human Family Much Alike in Essentials

Sociologists and economists are pretty well agreed that it is difference of environment that creates most of the superficial differences between men. If a bricklayer and a statesman had been changed in their infancy and each

subjected to the early environment—the food, the nurture, the associations—of the other, it is held that the bricklayer would, in many cases, have become the statesman; the statesman, the bricklayer. Now, since differences of environment make many of the superficial differences among men, the feeling of gratitude for one's good fortune combined with regret that others have not had the same, the realization of its accidental nature, should make not for arrogance but for humility and friendliness.

The root of arrogance is really stupidity. Arrogant people cannot realize their social debt. They think themselves sufficient unto themselves, that they are peculiar and solitary creations, that their wealth is self-begotten. The most flagrant example of stupid arrogance was that of the French nobility before the French Revolution, who really conceived themselves as a superior order of beings and the peasantry as simply animals, mere hewers of wood and drawers of water. Yet the nobility could not have existed a day without the peasantry. No opportunity should be lost to show the social debt nor the obligations imposed by it.

Arrogance Too Stupid to Realize the Social Debt

The object aimed at in these lessons is to make a fixed part of the child's mental habit the ideas that the only true distinction is superior worth shown in social service; that elegant dressing and costly living not only do not suffice for distinction, but are evils because they make for clique and class between those who, being brothers, should act as brothers; that the assumption of haughtiness and arrogance over the possession of such things as money, dress, social position, office, indicates mental weakness because it is a placing of external things above real manhood and womanhood.

Superior Worth Shown in Social Service

The following extracts from the chapter "Education for Simplicity" from Wagner's "Simple Life" may be of service:

"Wealth is not a barrier to separate but a means for coming nearer to man."

"Haughtiness is not authority; it is not we who are the law; the law is over our heads. At the bottom we are equal and no one has a right to exact obedience from me because he is he and I am I. If he does, his command disgraces me and I have no right to suffer myself to be degraded. Haughtiness, contempt arouses mankind. It is not envy but revolt that is felt."

Flaunting Extravagance

"There is a certain delicacy in not making the contrasts too marked. To wound the eyes of those who lack necessities, or to flaunt extravagance at the doors of poverty, is bad taste. Good taste prevents one's flaunting his fine appetite, his sound sleep, in the presence of one dying with consumption. The same tact and discretion are required in simplicity of manner and living in the presence of the poor." (Good taste should prevent the rich children in the schoolroom from wearing elaborate clothing and from lavish expenditure of pin money.)

Wealth a Public Trust

"Possession of wealth is a public trust. Position is less a privilege than a charge of great gravity. It is a mistaken notion that in opulence one has nothing to do but to take life easy. Wealth in the hands of many is, as Luther said, like a harp in the hoofs of an ass. They have no idea of the manner of its use."

"Advantages are not for service to our vanity. Each of them constitutes for him who enjoys it an obligation and not a reason for vainglory."

"Central law of life—to be one's self and to be fraternal."

It is hardly necessary to say that the parent or the teacher must set the example by showing extra thoughtfulness and consideration for the poor children in the neighborhood or in the school, always showing courtesy to visitors from the poor. If the child lives in a moral atmosphere permeated by the spirit of equality and brotherliness, and is taught simplicity of dress and manner, he will, through the instinct of imitation, follow the example set.

The stories of "Cinderella" and "The Ugly Duckling" should be used with very young children in this connection. Other tales from Andersen and Grimm will be found helpful.

Stories, Proverbs, Poems

HIGH AND LOW

The shadows fall as softly
  Upon the lowly grass
As on the stately roses
  That tremble as they pass.

The sunlight shines as brightly
  On fern leaves, bent and torn,
As on the golden harvest,
  The fields of waving corn.

The wild birds sing as sweetly
  To rugged, jagged pines,
As to the blossomed orchards
  And to the cultured vines.

—Dora Read Goodale.

CLOTHES

Although my clothes are fine and gay
  They should not make me vain,
For Nurse can take them all away
  And put them on again.

Each flower grows her pretty gown,
  So does each little weed,
Their dresses are their very own,
  They may be proud indeed!

—Abbie Farwell Brown.

Fine feathers do not make fine birds.

* * *

The man in boots does not honor the man in shoes.

But yesterday out of the shell, to-day he despises the shell.

THE ANT AND THE CATERPILLAR

Scorn Based on External Appearance

As a Caterpillar was advancing very slowly along one of the paths of the garden he was met by a pert, lively Ant who, tossing up her head with a scornful air, cried, "Pray get out of my way, thou poor creeping animal, and do not obstruct the paths of thy superiors by wriggling along the road. Poor creature, thou lookest like a thing half made which nature, not liking, threw by unfinished. I could almost pity thee, but it is beneath one of my station to talk to such creatures as thou, and so, good-by."

The Caterpillar, struck dumb by this disdainful language, retired, went to work, wound himself up in a silken coil, and after a while came out a beautiful Butterfly. Just as he was sallying forth he observed the Ant puffing by and said, "Judge not by external appearances."—*Æsop.*

(This can also be used to illustrate the change wrought by different conditions.)

THE ARROGANT GEESE

A peasant was one day driving some geese to town where he hoped to sell them. He had a long stick in his hand and drove them pretty fast. But the geese did not like to be hurried and happening to meet a traveler they poured out their complaints against the peasant.

Ridiculous Pride of Ancestry

"Where can you find geese more unhappy than we? See how this peasant is hurrying us this way and that and driving us just as though we were only common geese. Ignorant fellow! He never thinks that he is bound to respect us, for we are the descendants of the very geese that saved Rome so many years ago."

"But for what are you famous yourselves?" asked the traveler.

"Because our ancestors—"

"Yes, I know. I have read all about it. What I want to know is, what have you yourselves done?"

"Why, our ancestors saved Rome!"

"Yes, yes! But what have you done?"

"We? Nothing—"

"Of what good are you then? Do leave your ancestors at peace! They were honored for their deeds; but you, my friends, are only fit for roasting."—*Russian Fable.*

THE COMMANDER-IN-CHIEF AND THE CORPORAL

One day while in camp Washington took a walk. In the course of it he came upon some men building a breastwork of logs under the direction of a very pompous little officer. The men were trying to lift a very heavy log as Washington approached. In his long overcoat which completely hid his uniform, and with hat well drawn over the eyes, no one recognized their general. "Up with it, up with it," cried the officer. But the log was too heavy, they could not with their utmost effort lift it into place. They were about to give up in despair when Washington stepped to their assistance. After the log was in position he turned to the officer and said, "Why do you not help these men in their lifting?" "I? Why, I am the corporal!" was the indignant reply as the little man drew himself up arrogantly. "Well," throwing back his overcoat so that his uniform might be seen, "the next time your men need assistance send for your commander-in-chief," and Washington walked away, leaving the little man dumfounded.

Pompous Pride of Office

WASHINGTON STANDS GUARD

One of the raw days in autumn in that dreadful winter at Valley Forge, Washington came out of his house and saw the sentinel on his doorstep. The maids were airing the house and the general had stepped out for a moment. The soldier looked cold and hungry. Washington noticed

it and said to him, "Have you had your breakfast yet?" "No, your excellency. They are a little slow in relieving sentry this morning." "Well," said Washington, "I'll relieve you. Let me have your musket. You go in and tell Mrs. Washington to give you a good hot breakfast and do not hurry back." The soldier did as he was told. When he returned to his post to resume his duties, he found Washington still patiently standing guard over his own headquarters.

THE LEGION OF HONOR

Given for Great Achievement

Napoleon discarded the old order of nobility and founded a new one, which survives to-day and is called "The Legion of Honor." He pinned its decoration on no one for his descent or his wealth, but only for some great achievement in arms, statesmanship, scholarship, invention or other service.

FOR A' THAT AND A' THAT

Is there for honest poverty
  That hangs his head, and a' that?
The coward slave, we pass him by,
  We dare be poor for a' that!
For a' that and a' that,
  Our toil's obscure and a' that;
The rank is but the guinea's stamp,
  The man's the gowd for a' that.

What tho' on homely fare we dine,
  Wear hoddin gray and a' that;
Gie fools their silks and knaves their wine,
  A man's a man for a' that.
For a' that and a' that,
  Their tinsel show and a' that;
The honest man, tho' e'er sae poor,
  Is king o' men for a' that.

Ye see yon birkie, ca'd a lord,
Wha struts and stares, and a' that;
Tho' hundreds worship at his word,
He's but a coof for a' that;
For a' that and a' that,
His riband, star and a' that,
The man of independent mind
He looks and laughs at a' that.

A prince can make a belted knight,
A marquis, duke and a' that;
But an honest man's aboon his might,
Guid faith, he maunna fa' that!
For a' that and a' that,
Their dignities and a' that,
The pith o' sense and pride o' worth
Are higher rank than a' that.

Then let us pray that come it may,
As come it will for a' that,
That sense and worth o'er a' the earth
May bear the gree and a' that.
For a' that and a' that,
It's coming yet for a' that,
That man to man the world o'er
Shall brothers be for a' that.

—*Robert Burns.*

* * *

No man is nobler than another unless he is born with better abilities and more amiable disposition. This must be said to repel the insolence of men who depend entirely upon chance and accidental circumstances of distinction and not at all on public services and personal merit.—*Seneca.*

To have strong opinions of one's own and yet be considerate of the opinions of others, that is the disposition that must be cultivated. As the lessons emphasize self-

reliance, independence of thought, confidence and belief in one's self, because absorption in the crowd is one of the dangers imperiling American life, the result may be intolerance. To have no opinion of one's own and so to be tolerant of the opinions of others, is hardly worse than to have opinions of one's own and be intolerant of the views of others. Yet the happy mean, sympathy and consideration for those whose opinions differ from one's own, is possible. When the child realizes that two people may come to diametrically opposite conclusions and both be intelligent and thoughtful, the thing is accomplished.

Regard for Opinions of Others

Through the previous lessons on accuracy of reporting they have already learned that different persons see the same object, the same occurrence, differently. Freshen their realization of this fact by holding before them a silver dollar. Ask the children sitting on one side to tell what they see; then those on the other side. They report very different things, and yet it is the same dollar. Now ask children in different parts of the room to give the shape of the dollar as they see it held stationary in the hand. Some will see a circle, some a straight line, and others various shapes between these two extremes, according to their position. Tell the story of the blind men and the elephant, and how the poet Browning took an old lawsuit and by telling the story from the viewpoint of the various actors told twelve different stories—"The Ring and the Book."

Different Viewpoints

Thus in many different ways show how we see only in part. Owing to circumstances, to training, to individual bent, man never sees the whole. But his judgment of the whole is based on what he sees. Ten men sent to look at a certain landscape will bring back ten different views: The artist, seeing the rocks and vines and trees, says it is beautiful; the farmer looks at the rocky soil and says it is valueless; the geologist, seeing the outcropping coal, says it is valuable. Each sees truly what he sees, but his deduction, based upon what he sees, is true only in part.

Thus the child may be led to realize that because we can know only in part, we must, while tenacious of our own views, if based on wide and accurate observation and just deduction, be considerate of others who, seeing differently, think differently.

When opportunities offer, reference should be made to the evils that result whenever any body of men think that the part that they see is the whole, that they, in consequence, have the whole truth in their possession. Men have suffered torture and death, the progress of society has been hindered, the knowledge of God's laws governing His universe retarded, through intolerance and bigotry. There is hardly one fundamental physical law or truth that is commonly accepted to-day but was received with a storm of opposition and opprobrium when first announced.

Be Tenacious of Your View but Considerate of View of Others

Illustrative Story

THE BLIND MEN AND THE ELEPHANT

Six blind men of Indostan had long wished to find out what an elephant was like. Standing on the curb one day when a procession was passing, they asked to be taken up to the elephant that their lifelong curiosity might be gratified. The first man felt of the elephant's side and cried, "Why, the elephant is like a wall." The second, grabbing hold of an ear, said, "No, an elephant is like a fan." Another, feeling of a leg, said, "An elephant is like a tree." Another, taking hold of the tail, cried, "Pshaw, an elephant is like a rope." But the fifth, who was feeling the trunk, exclaimed, "Nonsense! An elephant is like a snake!" The other man, who had hold of a tusk, cried, "Gentlemen, the elephant is like nothing but a spear!" And they are quarreling to this day about the nature of the elephant.

We See Only in Part

Looked at from a purely selfish and personal standpoint, good manners are a most valuable asset. No bank

account or loan bears half so high a rate of interest, no investment declares its dividends more certainly. Someone has said that fine manners are a fortune in themselves, and, certainly, every profitable business is based on good feeling between firm and customers. Professor Shaler of Harvard says in "The Citizen" that his own observation shows that more young men fail from lack of manners than from any other one cause. A great manufacturer is quoted as saying that he would gladly give his check for ten thousand dollars if he could secure its equivalent in good manners to be sent to his factory and offices. A great step will have been taken towards the attainment of national good manners when our youth are made to understand that lack of manners in business relations stands in the way of success.

Good Manners a Business Asset

Stories, Proverbs

A man without a smiling face must not open a shop.

* * *

William of Nassau gained a subject from Philip of Spain every time he took off his hat.—*Thomas Fuller.*

* * *

Rudeness and gruffness bar doors, kindness and courtesy open them.

* * *

Ill-mannered men have to fight all their lives with difficulties created by themselves.

* * *

Pleasant manners are business magnets.

* * *

With hat in hand, one gets on in the world.—*German Proverb.*

* * *

Men, like bullets, go farthest when smoothest.—*Richter.*

TWO MERCHANTS

About a generation ago in a New York suburb two men started in business opposite each other on the same

street. One was a dry goods merchant and the other a jeweler. The dry goods man, eager to please, sold a spool of thread with as much courtesy as he disposed of a silk dress. The jeweler wouldn't bother. Someone took a dollar alarm clock to him to clean and he refused to tinker with it, but offered to sell another to the customer for a dollar. He lost the customer. To-day the jeweler lives in the back rooms and still sweeps out his own store. The dry goods man owns two department stores, has a handsome home and a successful business.

Courtesy "Pays" in Business

HIS RECOMMENDATIONS

A gentleman advertised for a boy to assist him in his office and nearly fifty applicants presented themselves. Out of the whole number he selected one and dismissed the rest. "I would like to know," said a friend, "on what ground you selected that boy who has not a single recommendation." "You are mistaken," said the gentleman, "he had a great many. He wiped his feet when he came in and closed the door after him, showing that he was careful. He gave his seat instantly to that lame old man, showing that he was kind and thoughtful. He took off his cap when he came in and answered my questions promptly, showing that he was polite and gentlemanly. He picked up the book which I had purposely left on the floor and replaced it upon the table, while all the rest stepped over it, showing that he was orderly; and he waited quietly for his turn instead of pushing and crowding. When I talked to him, I noticed that his clothing was tidy, his hair neatly brushed and his fingers clean. Do you not call these things letters of recommendation? I do."

Good Manners Won Him the Place

ROSS WINANS' COURTESY

The factory of Ross Winans was not one of the powerful or large locomotive factories of America. But while agents of the Russian government were inspecting the

Source of His Great Business Success — Courtesy

factories of the United States they were so favorably impressed by the courtesy of Mr. Winans, who personally took them over his establishment, explaining carefully every detail about which they questioned, courtesy so unlike the rudeness and lack of attention shown them in other factories, that in the name of their government these agents asked him to establish locomotive works in Russia. He did so, and thus courtesy was the foundation of the fortune he accumulated.

THE BON MARCHÉ

The Bon Marché in Paris is one of the largest mercantile establishments in the world. It was founded by the Boucicauts, poor peasants peddling linen, whose kindness, courtesy and honesty attracted so many customers that they finally opened a store. As their business grew, they added store upon store until it attained its present mammoth proportions. One of the two policies of the store carefully impressed upon every employee is "extreme courtesy."

THE DISCOURTEOUS STREET CAR CONDUCTOR

Rudeness Never Wins Promotion

A lady carrying a tiny poodle in a little basket was rather peremptorily addressed by the conductor of the trolley car on which she was riding. The rules of that road forbid such passengers and so the conductor was within his rights in demanding its ejection. But his manner of doing so was objectionable, and so he was informed by another lady sitting beside the first, who was preparing to leave as she was ordered.

"And who might you be?" sneered the conductor impudently, twitching impatiently at the bell strap.

"I am the wife of the president of the road," said the lady quietly, "and I am not intending to recommend you for promotion."

The conductor subsided, and the passengers were treated thereafter with more forbearance.

THE POLITE MONKEY

One day an Italian organ-grinder, accompanied by a trained monkey, wandered into a certain town and stopped before a house to play. The monkey was an intelligent little fellow and was attired in a jacket and cap. While his master was grinding out the music, the monkey hopped down from the organ where he had been sitting and jumping the fence came into the yard. He was at once spied by a fox terrier, and the dog made a rush at him. The monkey awaited the onset with such undisturbed tranquillity that the dog halted within a few feet of him to reconnoiter. Both animals took a long, steady stare at each other, when, suddenly, the monkey raised his paw and gracefully saluted his enemy by raising his hat. The effect was magical. The dog's head and tail dropped and he sneaked into the house and would not leave it until the organ-grinder and monkey had departed.

A Good Way to Overcome a Foe

CHAPTER IX

PLAY

Play is a sacred thing, a divine ordinance for developing in the child a harmonious and healthy organism, and preparing that organism for the commencement of the work of life.—*J. G. Holland.*

PLAY, that used to be regarded so largely as a waste of time, then as a means of consuming surplus energy, of getting an appetite, of making the blood circulate, is now coming to be seen in its true light as one of the strongest factors in the education, mental, moral and physical, of the child—the method of nature itself. Play is now widely recognized as the exercise of the instinct for self-education, unconscious self-instruction, to which conscious, formal instruction in the home and school is a mere supplement.

Play a Necessary Preparation for Future Activities

According to Karl Groos, whose theory is now generally accepted, play has its origin in instinct. In the lower animals the instincts seem perfect at birth. In the higher animals instincts appear before they are needed, while the young are under the care of their parents. With the gradual development of nervous matter instincts become feebler and the period of infancy grows longer. In this period, the instincts, as they awaken, become so perfected through play that the organism is adapted to its environment. With human beings the instincts at birth are very feeble. If the child were brought into contact at once with his environment, the imperfect reactions of his instincts to his life would result in his extinction and, consequently, that of the race. But the long period of infancy and childhood, during which the child is under the

care of his parents, allows time for the development of the instincts as they awaken and their elaboration to the finest details. Play is the pleasurable practice of the instincts by means of which they are perfected. Play is the rehearsal, the means by which the child's powers are fitted to the activities of future adult life.

Nature demands full opportunity for play by means of which the instincts are trained for future use. The tremendous evil of child labor is that it interferes with this demand of nature. The child is put to work before he is made ready by nature for it, before his instincts are developed and adjusted to their future burdens. Nothing that hinders play, nothing that shortens the period of childhood, but is fraught with greatest evil to the individual and the race. Only as the child passes successfully through the biological stages of development will he become a complete man.

The Evil of Child Labor

The brain when the child is born is a mere confused mass of nerve stuff. Th. Ribot, the eminent French psychologist, says: "The newborn infant is a spinal being with an unformed, diffluent brain composed largely of water. Reflex life itself is not complete in him and the corticomotor system only hinted at; the sensory centres are undifferentiated, the association systems remain isolated, for a long time after birth." The process of differentiation of this mass into systems and association groups and their proper and perfect functioning is called myelinization, the great agent of which is play.

Play Necessary to Establish Connection Between Nerves and Muscles

The brain is generally regarded as the organ of mind only. On the contrary, one-third of the brain, the lower third, is concerned, along with the spinal cord, with the senses and the muscles, the sensory-motor tract. Of the remaining two-thirds a large part consists of nerve fibres which connect and make nerve centres work together. These association fibres promote associated action between the nerve centres, bringing the different functions of each into communication with the others.

Now, the child's instincts prompt to activities called play, since their exercise gives pleasure, which at different ages myelinizes the different parts of the brain. Up to about six years of age the playful activities resulting from instincts, the creeping, rolling, walking, frisking, sliding, lifting, hauling, are the functional ones that result in mechanical reflexes for later years, habits of mechanical control of the body. This is the period of the myelinization of the spinal cord (the first three years) and the lower part of the sensory-motor tract of the brain. Different areas in this tract represent certain groups of muscles and senses. This part of the brain has been often compared to the keyboard of a typewriter or piano. Without the playful activities of childhood, the areas of the brain controlling the muscles and senses would remain unmyelinized, the necessary mechanical reflexes would not be made.

Play Gives Mechanical Control of Body

The next six years have to do with the finer development of the sensory-motor tract of the brain. The muscular movements of play become more complicated and many of them become reflexes or habits. The imperfect co-ordination of the muscular and sense activity of the preceding period is carried to greater perfection. This is the period when nature lays the foundation for the acquirement of skill in doing different things. This is the biological reason why the study of music, languages, arts, and crafts, requiring the finer co-ordination of muscles and senses, is begun at this period. It is the period of drill and the formation of complicated neuro-muscular habits.

Play Needed for Finer Development and Skill

The child, boy or girl, should have full opportunity to gratify his impulse to climb, run, jump, balance, swing, teeter, tumble, tussle, wrestle, skate, swim, coast, slide, ski, stilt-walk, etc. Country life alone affords this opportunity. In city life the child should have at home as far as possible and always at school or in public playgrounds the necessary apparatus to aid him in the acquirement of

the finer mechanical control of his body: trapeze bars, climbing and jumping poles, ladders, punching bags, quoits, etc. The boys should have their baseball diamonds, basket ball and tennis courts, sailboats, and archery equipments. The girls should have their croquet grounds, tennis and basket ball courts and archery sets. A few of the games that assist in the neuro-muscular development of this period are Prisoners' Base, Hill Dill, Hare and Hounds, all the tag games, baseball, football, basket ball, shinny, hockey, polo, bowling, swimming, rowing, sailing.

Necessary Apparatus and Games

The children will get many a fall and tumble and even broken bones. But the crying soon stops and the bones, being so largely cartilaginous at this stage, quickly knit. No temporary injuries incurred in play are comparable to the everlasting ills wrought by prohibition of what often seems to their elders rough and dangerous play. Play not only results from nature's own instincts, but is absolutely necessary to the complete development of the child.

During these twelve years the dress of children should be of such simple construction and of such strong material that it in no way hampers them in their play. Overalls made of duck or other strong washable material are the best clothing up to at least four years of age for children of either sex. The elaborate white dresses which mothers insist upon their children wearing, to gratify their own selfish vanity, seriously retard, if not effectually prevent, their offspring's neuro-muscular development. The child of whom it is said, "How cute he looks!" "What a sweet looking little girl!" will never attain perfect mechanical control of the body. When the little girl finally goes to school, her dress should be of strong washable material and most simple in fashion. Thus she may romp and play, while the soiled clothes produced in the process will not add greatly to the burdens of the family washing. One of the most eminent of the foreign physicians attending the Tuberculosis Congress in Washington in 1908 said

Dress Should Be Suitable

that American mothers kept their children too clean for their best development. The boy's clothing with its loose blouse and knickerbockers is better adapted to play than his sister's. The tears and rents in clothing made by rough play keep needles and fingers busy, but mothers and sisters should console themselves, when mending, with the reflection that tears and rents are absolutely necessary to the development of the child.

In the next few years the fine motor adjustments receive their final perfection, but this period is most largely concerned with the development of the association areas of that part of the brain which is not sensory-motor. In the human brain there are thousands of little fibres that run from one centre of thought or impulse to another. They have direct and crossed connections. They carry messages between the nerve centres, so that immediate action takes place; that is, it does if the fibres have been developed and trained by use in youth. If not developed by constant functioning at that time, they cannot correspond at once to the thought or desired act without a voluntary effort on the part of the person. The plays of this period are the agents that train these fibres, so that mind and muscle act in unison on the instant: basket ball, football, baseball, polo, hockey, cricket, bowls, tennis, rowing, sailing, skating, snowshoeing, skiing, bicycling and all the sports that call for nerve, judgment and the instant co-ordination of mind and muscle.

Play Trains for the Instant Co-ordination of Mind and Muscle

To illustrate: A boy learns to play basket ball. Every movement of the ball and the players has to be watched and appropriate action taken. The centre for sight gets to calling up, over one of the association fibres, a muscular centre, which causes that particular centre to respond. As this is conscious telegraphing, it takes time. Before the muscle responds, the necessity for the movement is over. But by continual practice the muscle finally responds immediately, and ultimately the two become so intimately responsive that the appropriate move-

Play Develops Coolness and Self-possession

BRAVE YOUNG SAILORS.

ment is made independent of any voluntary action on the part of the player. In a player so trained there is no hesitancy, he is equal to any emergency. His "movements are crystallized instincts." The plays of this period make for that coolness and self-possession which is discussed in the chapter on Self-Control. It may be remarked, in passing, that accidents with automobiles, sailboats, launches, occur for the most part with men whose mind and muscles have not been sufficiently attuned through play in their youth. In untrained men, sudden emergencies paralyze all power for rapid action.

Value to the Adult of Play in Childhood

There is thus a close relationship between the development of the muscular and nervous system. Psychic functions cannot be separated from the motor. Considerable attention has been paid here to this interdependence because of the common impression that the brain is the organ of mind only, and because women, in their anxiety that their children "behave like little gentlemen and ladies," deprive them too often of the play which alone can develop the sensory-motor part of the brain and the association areas, which alone gives the adult the mastery of his body.

It should be added that these games likewise furnish relief from the high tension of youth, an escape from the dangers peculiar to the sex development of this period, and an outlet for the belligerent and competitive spirit which accompanies this development.

Besides the plays which develop the neuro-muscular system, there are others which are the pleasurable exercise of those instincts which prepare for the adult activities of life. These are the plays resulting from the instincts of imitation and imagination, such as playing house, store, school, doctor, coachman, etc.; from the instincts for construction, such as building in sand, making doll-clothes, sleds and boats; from the instinct for collecting, such as gathering and hoarding colored paper, buttons, stamps, butterflies, etc.; for drawing, such as

Play of Child Anticipatory of Future Activities of Adult

drawing on slates, paper and blackboard; for rhythm in motion and singing plays; for hunting and the chase; and the other plays which gratify the instinct to be with nature. The plays which gratify the instincts for fighting and rivalry, two of our strongest instincts, are many.

These plays are the pleasurable rehearsal for the activities of future life. They are anticipatory in character. They prepare the child for his future work, just as a kitten's play with its mother's tail or a leaf or a ball of yarn prepares it for its later business of mice-catching. Without this preparation the reactions are not adjusted to their environment, and the adult fails in life. Most sociologists and all students of child nature agree with Jane Addams, in her "Newer Ideals of Peace," that child-labor often throws the adult into the ranks of trampdom because of his inability (for which he is certainly in no way responsible) to adjust himself to his environment. "Inefficient through imperfect mastery of his powers and lack of mechanical reflexes, joyless through lack of the freedom and happiness which come from mastery, the drudgery, the monotony, the nervous and physical exhaustion drive him into revolt."

Lack of Play Followed by Adult Incompetency

Moreover, since instincts can be turned into habits only in the plastic period of childhood, if the child is deprived of play, the supreme agent in the transformation, the man not only loses his own heritage but is unable to transmit it to his children. Each generation becomes feebler until finally the line succumbs.

Final Degeneracy of the Race

DEVELOPMENT OF COLLECTING INSTINCT

Many of the instincts are transient. As Professor James shows so vividly, if these instincts as they awaken, are not turned into habits for lack of the proper conditions, the golden moment flies forever and the habit can never be formed, no matter how favorable the later conditions. Through the playful exercise of the instincts for hoarding and collecting as they arise, habits can be

formed that will furnish delightful avocations or even vocations for adults. At a very early age these instincts awaken. Between the ages of four and six children instinctively hoard bright pieces of paper and glass and other bright and shining objects. They collect leaves and nuts and gather and press flowers. In the next two or three years they make collections of pebbles, shells, birds' eggs, moths and butterflies. They gather cocoons and frogs' eggs for hatching. This instinct should be encouraged and directed, no matter how great "the litter" or how much a dust collector. As shown elsewhere, collecting can be used to create an interest in school in those to whom its dry-as-dust curriculum is distasteful.

Child's Instinct to Collect Leads to Vocation and Avocation of Adult

The next three years the interest in collecting grows still keener. The children should be allowed to have, both at home and school, aquariums, menageries, and cabinets for minerals, woods, birds' eggs, insects, stamps, etc. The competitive instinct can be used with good results. From twelve to fifteen the collecting instinct reaches its climax. By utilizing the gang spirit which develops at this time and the instinct of rivalry, the school or public museum can be enriched by collections of the minerals of the county, different kinds of birds' nests, the native woods, arrow-heads and Indian relics, and herbariums. This is the time for vivariums for snakes and toads, aquariums for water animals, and menageries for animals of field and forest. This instinct is allied with those of hunting and exploring, which also reach their climax at this time.

Enriching the Public Museums

IMITATIVE, DRAMATIC AND IMAGINATIVE PLAY

The instinct of imitation is one of the strongest of the instincts and through imitative play much of the child's preparation for his future life is made and much of his character formed. Throughout the first nine years the impulse to imitate persons and things is very strong. The child plays family with dolls or with playmates, keeps

house and store and school, imitating closely the behavior of his parents and the other persons of his environment. These latter watching the play of the children, may see their own actions, their own selves, as in a mirror. The children are not passing judgment but are acting through the impulse of imitation in unconscious response to the suggestions of their environment. If the parents are stern, short-tempered, given to any vices, the children act it all out in their play. If the teacher is arbitrary, the play-teacher faithfully imitates. It is this instinct of imitation, this great suggestibility, that makes the positions of parents and teacher so responsible. It does not matter what nor how many the formal precepts laid down, they are valueless if the daily walk and life do not correspond. One must be what he wishes his children or his pupils to be. This law cannot be evaded. If the teacher is wasteful with school supplies, her advice with regard to economy is fruitless. If the father is partial, it is in vain for him to preach justice. If the mother evades paying street-car fare, or equivocates in her family or social relations, it is a waste of words for her to preach honesty or truthfulness to her children. The instinct of imitation is stronger than any other instinct.

Imitative Play and Parents' Responsibility

The child's imitative plays of this period include any persons and objects in his environment, doctors, soldiers, horses, hostlers, firemen, policemen, etc. The girls have their parties and make calls, imitating closely the behavior of those about them. These plays are of immense value as a rehearsal and practice for the activities of their later life, the children learning easily and thoroughly through them what they can learn in no other way.

From nine to twelve children imitate their companions rather than the adults about them. This is the period when the most careful supervision should be exercised over their companionship, care being directed not to depriving them of, perhaps, rough and boisterous companions, but companions whose principles are vicious and

Imitation of Companions

ideals low. This should be accomplished not so much by prohibition as by forming the tastes by other companionship, by other interests, by books, etc.

This is the period when children dramatize what they read. If the books are of the wild and wicked West or on the Raffles order, they become Indians or bandits or "gentleman thieves." This instinct can be happily directed into right channels by leading them to act dramatic selections from their Readers; or selections dramatized by themselves or their elders; or dramatic incidents from history, such as the landing of the Pilgrim Fathers, Penn's treaty with the Indians, the Charter Oak episode, the Boston Tea Party, John Smith and Pocahontas; incidents in the lives of the early settlers; scenes from Longfellow's, Scott's and Macaulay's poems, and other prose or poetic works that appeal both to the dramatic and heroic instincts. The Greek, Norse and Roman myths, legends, and history are excellent for the purpose. The usual school dialogues and plays should be tabooed, for their ethical influence is ignoble because trivial. In the classroom, a dull recitation in reading or history or geography can be enlivened by a minute's rough dramatization of the episode under discussion. A history teacher in a western city, when the French and Indian wars are being studied, has the class act out the triple campaign of the English to take Quebec. The dramatization makes the plan of campaign so clear, the causes of the defeats and successes so evident, the lesson of patriotism in the deaths of Montcalm and Wolfe—" 'Tis sweet to die for one's country"—so impressive, the value of co-operation and persistence so striking, that not only the facts but many moral lessons of great value are unconsciously impressed.

The Dramatic Instinct Turned to Good Account

Dramatization in Teaching History

From twelve years on, the instinct of imitation in the child is still strong, but suggestion comes now not so much from companions of his own age as from adults. Hero-worship begins. Boys and girls attach themselves

to young men and women, imitating dress, manners, mode of speech, habits and morals. Belief is insensibly fashioned into conduct. It is a period of great danger if these adults are not high principled and possessed of lofty ideals. By exercising tact, parents and teachers can direct this admiration into right channels and can use the instinct to make the subject of admiration, whether living, historic or fictional, radiate moral influence.

The Beginning of Hero-worship

The dramatic work of the preceding period should be continued, care being taken that the dramatizations feed the instinct for hero-worship. Some of the scenes from Coriolanus and other plays of Shakespeare, and of the Greek plays, dramatizations from heroic poems and from history, incidents in the lives of Plutarch's heroes and in the lives of heroes of America and Europe, can be utilized. These imitative and dramatic plays are of the greatest service in unconsciously inculcating admiration for courage, truth, honor, duty, self-sacrifice, justice, patriotism and other hardy virtues. The children insensibly learn, as someone has said, "what to do in times of great danger, in moments of great temptation, in crises of their nation's life."

Varied Expression of the Imaginative Instinct

The imaginative instinct is closely associated with the imitative and dramatic. In the first six years it is rather fancy than imagination, resulting in the child's transformation of blocks into trains, trees, boats, rivers or animals and of himself into a trolley car, a steam-engine, a policeman or the smell of an automobile. In the latter part of the period imagination develops and in the next three years becomes more active, but is still based upon the facts of the child's experience and observation. He imagines in play all the occupations known to him and makes up dialogues and scenes. From the ninth to the twelfth year imagination takes a strongly dramatic form and often develops into story-telling. From twelve on, it concerns itself with historic and fictional incidents and finds satisfaction in the drama as shown above.

In order that the fancy and imagination have room for exercise, the toys given the child should be of the simplest character. Elaborate dolls and complicated mechanical toys give no room for the exercise of the imagination. The simplest toys, being most capable of varied transformation, develop the imaginative powers best. It follows, of course, that a superabundance of toys is hurtful. When the dramatic stage is reached, too many materials should not be given for stage trappings, as these will not allow room for the exercise of the imagination, and will but hamper the child in his action.

Ideal Toys

Imaginative play, especially in the first six years, is often a serious problem to adults on account of its falsehoods. Being unhampered by any sense of relation or proportion, the child's imagination often leads him into unconscious lying. In the struggle to develop habits of truthfulness, great care is necessary to distinguish between lies resulting from imaginative play and those resulting from intention and inaccuracy. In all the falsehoods springing from imaginative play, adults must believe, no matter how great the credulity required. Disbelief in what is so real and vivid to the child destroys the sympathetic understanding so necessary between child and guardian. There can be only one answer to Peter Pan's query. Parents do, because they must, believe in fairies.

On the other hand, this imaginative play is a great boon to parents. An appeal to the imagination is a real stimulus to work and a strong reinforcement of the child's will. Through its aid strictness of discipline can be maintained. When the boy plays policeman, for instance, the psychological moment should be seized, the child should be regarded as a policeman and the policeman's standard of conduct demanded—helpfulness, politeness, chivalry, neatness, etc. When the instinct seizes the boys to play soldier, military instruction should be given them by the military instructor of the school, or by

Imaginative Play Aids Greatly in Training and Discipline

some old soldier friend of the family steeped in military traditions, and they should be treated as soldiers. The standards of conduct required, the punishments dealt out, the rewards bestowed, should all be military in character. Soldierly obedience, promptness, orderliness, cleanliness, courage, truthfulness and chivalry, should be rigorously demanded. The children will readily yield them, so thoroughly do they throw themselves into the play, and will endure the military punishments for neglect of duty, solitary confinement and short rations, with soldierly grit, and even glorify corporal punishment as a part of the hardships incident to a soldier's life. Thus the brain receives repeated impressions of soldierly virtues until the track is made among the cells and habit is formed. And best of all, it is habit created by the child's own will.

Instilling the Military Virtues

But the impulse to play need not originate with the child. The parent or teacher may exercise imagination in giving commands. The child's imaginative instinct is so strong that he will at once respond to the part. If John is slow in performing his errands, suggest that he is Sheridan "thirty miles away," or Rogers or Boone escaping from the Indians. If Lucy and Jane are dilatory in making the beds, doing the dishes, picking berries, suggest that they are Israelites and Egyptians racing for the Red Sea, or homesteaders racing for the land entry office. If Mary cannot find what she is hunting for, suggest that she is Garcia hunting for Gomez. If there are horses to be attended to, call the boys your troopers. If lawns are to be watered, the lads can be Hollanders flooding their country to save it from the Spaniards. Thus if they direct their own activity under the spur of their imagination, the work is no longer work but play. The activity, to be play, must, however, be self-activity. Beyond the suggestion there should be no supervision, and the imagination must be the child's, not the adult's.

Play Impulses Turned into Work Channels

CONSTRUCTIVE PLAY

Play has been defined as the pleasurable expression of awakening instincts, whose function it is to prepare for the activities of adult life, many of these instincts being transient. If during the period of activity of any instinct the environment is favorable for its manifestation, a habit is formed which survives after the instinct has died away. But if the environment is unfavorable, no habit will be formed, no matter how favorable the later environment may be for the formation of it. The play impulse has the office of giving rise to habits and permanent interests.

Office of the Play Impulse

Now there is a time when the habit of activity, that is, the habit of work and of enjoyment in work, may be formed, and its opportunity lies in forming the connection between play and work when the constructive instincts awaken. One chief end in education, many psychologists and sociologists agree with Luther Gulick, is to develop a habit of joyousness in work, to prevent the idea of drudgery arising. There is work that is drudgery and work that is play: In the one, the motive force is compulsion; in the other, the whole personality is absorbed, the activity being spontaneous. But the activity is the same, whether the work be drudgery or play depending upon the state of mind regarding it. To have the mind enjoy the activity, to diffuse the play spirit over all work without the sacrifice of precision and accuracy, is accomplished through play; for where play gives due rehearsal to the constructive instincts, the sense of freedom and mastery gives pleasure in the work. And many moralists believe that through pleasure in work men may be led to recognize the truth that the work itself is the end, not the money received for it; that the pleasure of expression of energy in work, the pleasure in the things we do that are of service, is far greater than the pleasure of impression, pleasure in the things we get and have. Since man reaches his highest stature only when he learns

The Play Spirit Adds Joyousness to Work

that work is an end in itself, a condition of existence, and his highest joy and duty, joy in work may well be the motive guide in all conscious education. Fortunately, it is nature's own plan in her unconscious education through play.

Beginnings of Constructive Play

In the fourth and fifth years when the child has achieved some muscular control, instincts for constructive play of a crude sort appear. These centre about motor activity for its own sake. The children build in the sand, build with their blocks and clothespins, hammer and plane, and then, careless of results, destroy at one blow the products of their activity. They saw and saw, hammer and hammer, but they make nothing, the pleasure coming simply from the growing mastery and control of the larger muscular areas. Sand, clay, blocks (the simplest possible), plane, saw and hammer, should be given every child, girls as well as boys. No fear of maimed fingers should withhold the hammer, nails and saw.

Constructive Play Turned to Useful Account

In the sixth and seventh years the child becomes interested in the things made. He no longer strives merely to saw and hammer. He strives to make something. This instinct should be turned to making things useful, thus co-ordinating the idea of utility and play, extending the sense of pleasure over into the field of usefulness. The child becomes much absorbed in making something useful at this period and feels the joy which comes with the construction of something which is the expression of himself. He now first tastes the pleasures of expression, of creation. The proper tools for this period are the same as for the former, simple broad muscular movements being still demanded.

In the eighth, ninth and tenth years, the child attempts quite ambitious construction but pays no attention to details. This is the period when the boy makes various things out of spools, when he makes whistles, traps, kites, carts, sleds, water-mills and rafts, when he builds tents and huts, rough and crude. This is the time when

the girls cut out paper dolls and doll clothes, when they construct doll houses and furniture of cardboard, and when they make doll clothes. This instinct should be encouraged and developed, the crudest efforts being commended. The course in handicrafts at school should deal with the useful and follow nature's own suggestions. Nothing should be given in the way of toys that will retard the development of this most valuable instinct. Elaborately dressed dolls, elaborate doll houses, elaborate mechanical and electrical toys weaken and atrophy the instinct.

Elaborate Toys Harmful

In the eleventh and twelfth years, the period of the closer co-ordination of the muscular activity and the senses, the child becomes interested in the finer details and skill of workmanship. The things the boys make are concerned with the other instincts awakening at this time, instincts for collecting, for hunting and fishing, for camping and exploring. They make fishing tackle and nets, bows and arrows and slings, toy sailboats, kites, snow forts, snow houses, water wheels, windmills, cages for animals, stilts, bars and hurdles for their gymnastic play. None of these should ever be given a boy, only the materials for making them. The girls sew for their dolls, learn to crochet and cook, and enter into general housework with an enthusiasm that should never be dampened by any suggestion that it is drudgery, or that they are in the way.

Finer Constructive Ability Developed

From twelve years on, with his more perfect neuromuscular adjustment and increasing skill, the boy constructs things needed in the development of his other instincts. He builds telegraphs, telephones, heliographs; club houses, work shops, out-door gymnasiums; canoes, boats, scooters, catamarans; menageries, aquariums, vivariums; electrical and mechanical apparatus, and furniture for his room and club house. The girls also make furniture, they help in making their own clothes, they carve, model, embroider, knit, crochet, cook, and make hats

and dainty accessories of their toilette, all with avidity and enthusiasm.

If the child's environment permits the gratification of these inherited instincts in constructive play, if he is not hampered, on the one hand, by an absence of opportunity and material, or, on the other, by a superabundance of toys and service, he becomes both fitted for his serious occupations of later life and acquainted, through the sense of mastery and freedom, with joy in work. Constructive play is the only means for complete self-expression the child possesses. When he is allowed full and free self-expression through it, his love of such play becomes love of labor in the man and he develops into an intelligent and joyous worker.

Constructive Play the Child's Only Means of Self-expression

The evil of furnishing ready-made toys and too much service is readily apparent when seen in its true light of dwarfing the child's development and preventing his natural adjustment to his environment. There is only one thing worse, and that is the opposite evil of putting children to work in field or factory before, through play, they have learned to use their constructive powers intelligently, and by mastery of them have acquired the sense of freedom which makes work a joy, not drudgery.

PLAY AS A SOCIAL FORCE

Play has its rise in instincts which are survivals of habits by means of which our ancestors maintained the struggle for existence. Many of them are survivals of habits necessary in the individualistic life of those ancestors when every man's hand was against every other's, but are wholly unsuited, in their primitive form, to modern life, which is social, and particularly unsuited to the American form of state, which is based on brotherhood. The old antagonism is now replaced by co-operation, individualism by fraternalism. Instead of each for himself, each must be for all and all for each.

Each for All and All for Each

The fighting instinct, for instance, once so extremely useful to our ancestors, is an inheritance that, in its original form, is to-day anti-social and out of place. The instinct of rivalry and many others are, in their primitive form, equally unsuited to modern life. Harmful in their original form, these instincts can, however, if adapted to the new conditions, be made to subserve social ends. The fighting instinct must be neither developed into its old primitive habit nor eliminated. It must be transformed into friendly competition or made a conscious and powerful instrument in the eternal struggle between righteousness and unrighteousness.

The Fighting Instinct Turned to Friendly Competition

As the plays of the child in the first six years are largely individualistic, being plays of experimentation to gain control of himself, and of exploration to find out the secrets of his small world, the centre of the child's interest is himself. Selfhood, the sense of personal power, is thus developed. But this kind of development tends to make the child quarrelsome and selfish at this period. How may play itself correct this? Where there is a large family of children, or where schools have playrooms and playgrounds for children of this age in which they may pursue their individualistic play amid companionship, they learn to respect each other's rights, though no co-operation is possible. The sense of fairness and fair play is developed; also generosity, kindness, unselfishness, truthfulness and honesty. As abundant investigation proves that even at this age the child has some power of ethical abstraction, direct ethical instruction, connected as largely as possible with his concrete activities, should be given. Moreover, all forms of play involving teasing, bullying, cruelty to weaker comrades or to animals, should be eliminated, while any plays in which revenge or malice is involved should be held up to scorn.

Play Changes the Self-centred Child into a Social Being

The plays of the next six years are largely social games, but they are not co-operative. The child plays with others, but his own skill is now the centre of interest.

Even in the few formal games there is no teamwork. The object is not the success of the team, but the display of individual prowess. The centre of interest is one's self in relation to others. Each does as well as he can, but no one subordinates himself to others. Competition enters, but competition between individuals. To determine who can throw farthest, run fastest, jump highest, is the game. The favorite competitive games are the various marble games, the numerous forms of tag, the innumerable throwing, running, leaping, jumping games, and the many kinds of ball games. Through these games the sense of fair play and regard for the rights of others deepen. As these contests must have rules, the sense of law and obedience to law develops. The games teach courage, honor, truthfulness, accuracy, generosity, hatred of injustice, of bullying and cruelty.

Fair Play in Competitive Games

Many of the plays of this period are born of the instincts for fighting and rivalry. Now, instincts of fighting being out of place in their original form in the present social conditions, the tendency has been to eliminate fighting plays as something vulgar, ruffianly and malicious. But when boys wrestle with each other or box, it is simply play, the pleasurable response to inherited impulse. It is not vulgar, or ruffianly, or malicious. It is innocent play, entirely wholesome, both physically and morally. It satisfies also the deep-seated instinct to see which is the better man and is a powerful leveler of the false distinctions based upon money and clothes. On account of the many different kinds of wrestling—side hold, hand wrestle, Indian wrestle, collar and elbow, etc.—there are certain definite rules which must be observed, inculcating obedience to laws. Fairness, fortitude in bearing injury, courage and daring, self-control, generosity and chivalry to the vanquished foe, are some of the virtues acquired through fighting play. Here, again, tactful ethical instruction should direct the fighting impulse against wrongs seen: a younger boy bullied

Virtues Acquired Through Fighting Play

by an older, an old person maltreated, an unfortunate ridiculed. The influence of both home and school should be that the only proper display of the fighting instinct, except for its manifestation in play, is in fighting social wrong.

The games of the third period are carried on in groups in response to the instinct of co-operation, which appears toward the close of the preceding period in the form of the gang spirit in boys uniting for predatory or athletic impulse. This gang spirit, often so harshly deprecated, is really not only a harmless expression of natural instinct but is the very cornerstone of society. If it takes a predatory direction—rifling flowerbeds, raiding orchards, grapevines and melon patches—it is because society does not realize the value of this germ of the co-operative spirit and does not utilize it by directing it to social ends.

Co-operative Games of the Third Period

In this third period the instinct finds vent in group games, formal games which demand subordination of the individual to the group. Not individual excellence any longer but excellence of the group. The group feels itself a homogeneous unit and teamwork is its keynote. The group games, baseball, basket ball, football, hockey, polo, cricket, tennis, develop two great moral qualities, co-operation and self-sacrifice. These were well illustrated when Ver Wiebe, the Harvard fullback in the Yale-Harvard game of 1908, who had carried the ball into Yale's territory, withdrew so that Kennard, a better kicker, might take his place and send the ball over the cross-bar, and Burr, the Harvard captain, renounced the honor of playing in the Yale game because he thought that another man would do better in his place. Obedience to the leader, loyalty to the team, submission to authority and respect for law are developed, as are also self-reliance, because each feels the keen necessity of doing his part, sense of responsibility, because each knows that the team is no stronger than its weakest part, and self-

Self-sacrifice Developed in Group Games

control through the exigencies of the game which demand direction and restraint of excess of power. Fairness, justice, contempt for pain and discomfort, virtues of abstinence and moderation, chivalry and kindred virtues are developed.

The harnessing of this gang spirit to social and civic purposes must be modeled upon these group games. The object must be definite and tangible, something that can be achieved, and there must be only one object at a time. The more hardship connected with it, the more danger and opportunity for heroic action, the greater the enthusiasm and energy. The leader, whether he be one of the gang or an adult, must have the qualities that excite loyalty and hero-worship.

The Gang Spirit Turned to Social and Civic Purposes

The school itself may be treated as a gang and *esprit de corps* developed. Different schools may be pitted against each other in friendly competition in their studies or games, as were the different steel mills under the charge of Captain Jones, in Braddock, Pennsylvania. Just as he shifted a broomstick from the flagstaff of one mill to another as victory in turning out the greatest amount of steel per day, so some tangible emblem seen of all can be used in the schools. Such friendly competition in the hands of a wise and magnetic teacher offers splendid opportunities for the acquirement of many virtues. The ways to utilize this instinct in studies are innumerable, but need not be elaborated here.

The activities of the gang can be turned into fraternal channels. As the chapter on Fraternalism shows, the children must be taught that they are their brother's keeper, that they are responsible for the sufferings of others and that it is their privilege and duty to relieve distress. The gang spirit is a most valuable ally in this work. Enlist the feelings of the gang by a vivid portrayal of the situation to be relieved—the workman suddenly disabled by an accident with a family dependent upon him, the widow with several helpless little children,

The Gang Spirit Put to Its Highest Use

WAITING FOR THE GANG.

or the cripple boy who needs crutches or a wheel chair—make a suggestion, and the group spirit will do the rest. Professor Jenks, in his very suggestive "Citizenship and the Schools," tells of a school superintendent in a Chicago suburb who utilized the group spirit in forming a social-service organization that did much practical and intelligent work. A part of its task was to keep track of accidents that brought destitution to families in its district. It showed the greatest enthusiasm and energy in forming and carrying out plans to relieve the destitute and suffering. He tells how they took pickaxes and shovels and banked up a widow's house so that the family would not suffer from the icy blasts from the lake. In this direction of the gang spirit into fraternal channels, plenty of action must be provided and the work left as largely as possible to the gang.

A Chicago "Gang" to Be Proud Of

The gang spirit can be utilized in the formation of clubs,—athletic clubs, debating clubs, dramatic clubs, etc. It can also be utilized in the festivals which it is elsewhere urged that schools should have. Signs, symbols, rites, uniforms, even attendance at divine service, greatly reinforce the group spirit. In these ways the instincts for co-operation and self-sacrifice can be made reflexes for social service, the very bases for social living.

The fact that the activities calling forth the highest qualities in the children, that rouse the most passionate enthusiasm, are those involving group action, should never be forgotten in the training in ethics and civics; nor should the effort ever relax to make loyalty to the group the basis for the broader, deeper loyalty to school, city and country.

Basis for a Larger Loyalty

LETTER OF THEODORE ROOSEVELT TO VER WIEBE OF HARVARD

The White House,
Washington, D. C., Nov. 24, 1908.

My Dear Mr. Ver Wiebe:—Like every other good Harvard man I have the heartiest feeling of gratitude to the

entire team who won the great victory last Saturday. But I feel an especial self-gratitude towards you. It was through you more than anyone else that the ball was put in a position to enable Kennard to do the work which he did so admirably, and to kick the goal from the field.

For the good of the team your individual good was sacrificed, and through this sacrifice and through the admirable work you had already done, and through Kennard's fine kick, a victory was won. However, it was a first-rate example of the interest of an individual being subordinated to the good of the team—there cannot be any better lesson for our national life than to teach that the good of the individual must be subordinated for the good of the people.

Roosevelt Honors a Football Hero

Now, I have the heartiest admiration for Kennard's feat. He kicked the goal and he did a service that no one else could have done, and too much praise cannot be given him; but you are entitled to every whit as much, and every man I have met here feels just the way I do. With best wishes and congratulations, believe me, sincerely yours,

THEODORE ROOSEVELT.

Mr. Ernest Ver Wiebe, Harvard University.

The plays of the third period, involving as they do action, imagination and emotion, thus satisfying the appetites for excitement and sensation which are at their height at this time, are powerful factors in making for social purity. Without this legitimate vent in strenuous, high and uplifting expression, the energy of passion then developing finds vent in gross forms of expression. The dull, listless routine of class work in the ordinary grammar and high school tends, by its violation of nature's laws, to the formation of vicious habits. That the emotional tension of this age may be discharged harmlessly, and even helpfully, the courses in both schools should be more occupational; play should be made a regular part

Play and Social Purity

of the curriculum, as, indeed, it is in Germany, where it has regular hours and competent directors; and the drama should be used, drama of heroic action, of strenuous adventure, and of that lofty principle which alone satisfies and develops the natural idealism of youth.

The Value of Festivals

As a legitimate expression and outlet of the play spirit, the value of pretty, unique festivals is not fully realized in America. We commonly celebrate anything and everything by a show of some sort, from an exposition to a street fair, with plenty of noise and crude fun and fake side-shows. But the towns and schools of the Old World have public pageants, or ceremonial rites, commemorating some local historical event or prominent worthy—pageants beautiful to the eye and significant to the mind. Such festivals not only foster local patriotism and the spirit of emulation, but they cultivate the aesthetic sense and imaginative faculties. Above all, they link men and women to their home towns with indestructible ties. Some wit has said that the cry of an American is "Anywhere but here!" No country can be stable of which that is the cry. One of the factors that make Frenchmen so loth to leave their homes to colonize, is the strength of their attachment to their native village or city, where life is interesting and significant and vested with charm.

Making an Event or Character the Occasion of an Annual Festival

There is hardly a community in America but has produced some man that has been of service to it or to the country, through business or invention or discovery or heroism. Rare, indeed, is the community that cannot claim some person or event worthy of commemoration. Even to such, there remains the broad field of national events and personages. Some suggestions follow as to what the schools can do:

Each schoolroom with its forty or fifty pupils, or each school with its hundreds of pupils, in the larger cities, or the same grades in a city, should choose a certain character of festival and repeat it year after year, so that the school and the fete become indissolubly associated. To

avoid monotony, the smaller the unit the better. Therefore, it is better for the same grades in a large school to unite than for the whole school. The fetes should all be held in the open air, in some amphitheatre-like space if possible; otherwise, on a level sward with a background of trees. All of these spectacles should be of a character to speak to the imagination, even though the outward presentment be shabby. The aesthetic and spiritual motive, as well as the patriotic one, should be steadily kept in mind,—to popularize love of what is beautiful and interesting and thus give an inwardness to our pleasures now so conspicuous by its absence.

Making Use of the Dramatic Instinct of Children

These festivals should foster and utilize the dramatic spirit latent in children. They love to act. The most successful utilization of this spirit is by Alois Fleischman in the beautiful Manger Plays given at Christmas time by the children of Dachau, Bavaria. Colonial or revolutionary times, frontier life, local, state or national history, furnish plenty of material. Poems of stirring incidents in American history by Longfellow, Whittier, and others can be dramatized. Scenes from operas such as Humperdinck's "Hansel and Gretel" can be given. Scenes from Shakespeare's comedies, in no case from the tragedies, and other really significant and beautiful plays can be used. Allegorical impersonations in appropriate costumes, illustrating principles of America and morality, may well find a place. There could be musical contests,

Suggestions for Fetes

poetic contests, debating contests, conducted somewhat like the Eisteddfod, the national Welsh festival, "whose object is to encourage poesy and music and general literature of Wales, and to cultivate a spirit of patriotism among the people." A certain form in poetry might be selected, such as the "limerick," the "englyn," any one of the forms of quatrains, or stanzas of six or eight lines. In all contests elaborate and beautiful rites should mark the crowning or rewarding of the victor. In music there should be really beautiful chorals and ballads. The na-

tional songs should always be sung, accompanied by the unfurling of the flag. At Washington, D. C., when the Marine Band plays on summer afternoons at the Capitol, the last number is always the "Star-Spangled Banner." The vast audience rises, the men doff their hats, and the flag floating over the beautiful portico is lowered through the last stanza. What a thrill runs through that crowd, leaping from man to man, as their eyes watch the flag!

There may be Blossom Fetes, Rose Fetes, Dandelion Fetes, with elaborate marching of garlanded children, with some pretty flower rite, with the children dressed so as to make a harmonious and beautiful play of color. Harmonious and beautiful color and cheap material should be one object aimed at, so as to show that costliness is not a necessary element of beauty or pleasure. No one should be allowed to use rich material. Ivy Day and Arbor Day should be made to appeal more to the eye and the spirit. Decoration Day should either be widened in the spirit of its observance, or All Soul's Day utilized for ceremonies at the graves of those other than soldiers who have deserved well of the community. Evergreen or everlasting should be used on the latter day, to give it a distinctive character. The Fete of Lanterns is also rich in possibilities, as is that of Kites.

Flower Fetes Artistic and Inexpensive

Here is an account of the festival with which the city of Zürich celebrates the passing of winter. At eight o'clock in the morning the national and cantonal flags are hoisted over the cathedral and the public buildings. Then a procession of a thousand children, all in fancy costume, sets forth to escort the goddess of Spring with her attendant maidens. Drawn along in her train behind, among dancing clowns, is Winter, a huge figure of wood covered with cotton wool and stuffed with crackers and gunpowder. This figure of Winter is familiarly called Bogg. The procession winds through the street to the lake, where Bogg is raised on high poles and a huge bonfire built around it. In the afternoon the city guilds parade in

The Festival of the Passing of Winter in Zürich

quaint costumes and play jokes. At six o'clock precisely, when winter really passes, Bogg is lighted. The flames are reflected in the lake and can be seen for a great distance. The lake is thronged with boats all gaily hung with Chinese lanterns, and fireworks are sent up from them. Later in the evening the guilds pay formal visits to each other in their guild-houses.

The accounts of historic pageants in English towns will furnish suggestions, as also the account of the Fete des Vignerons celebrated at Vevey in Switzerland.

Historical Pageants

The St. Louis Historical Pageant given May 28-31, 1914, in celebration of the one hundred and fiftieth anniversary of the founding of the city, was perhaps the most elaborate our country has seen, and was of high interest artistically as well as historically. The Civic Masque, which followed, carried patriotism and civic pride to high enthusiasm when the mighty chorus sang:

"Out of the formless void
Beauty and order are born;
One for the all, all in one,
We wheel in the joy of our dance.
Brother with brother
Sharing our light,
Build we new worlds
With ancient fire."

The Shakespearean festivals, commemorating the three-hundredth anniversary of the poet's death, given in many parts of our country, including a grand masque in New York, were a welcome sign that Americans have begun to appreciate the unifying and educational effect of such pageants on our national life.

The old-fashioned May Party with its stately ceremonies should be revived in our schools. Some way may be devised of choosing a May Queen who shall possess not only beauty of face but sweetness of disposition and loveliness of character. The pageant of the coronation, with

its flower girls, sceptre-bearer, ladies and gentlemen in waiting, is always an attractive one to children.

Perhaps the most important of all days in America should be a Civic Day or New Voters' Day. Just before the fall elections, this day should be observed in honor of all those who are about to vote for the first time. The officials of the city should preside, with the school board and superintendent on the platform. An address should be given by some distinguished man on the duties and responsibilities of citizenship, Lincoln's Gettysburg speech should be recited with feeling, and the oath of citizenship administered with proper ceremonial. A pin or some other emblem, really beautiful, though not costly, and bearing some civic significance, might well be presented to each young man. If any idea drawn from Sweden's Hall of Heroes can be worked into the ceremony of the day, so much the better.

New Voters' Day

CHAPTER X

SELF-RELIANCE

Help thyself and God will help thee.—*G. Herbert.*

JUST as a tree must be rooted in the soil before it can bear flower or fruit, so must a child learn to stand on his own feet, to respect himself, to be independent of others and of accident, before he can become a real man. Self-reliance is fundamental, it is the only foundation upon which the superstructure of strong character can be built. "The gods help them that help themselves" has been a proverb in all nations, so universally is reliance on self regarded as the basis of real true manhood.

Fables

HERCULES AND THE WAGONER

Prayer and Action

A wagoner was once driving a heavy load along a muddy way. At last he came to a part of the road where the wheels sank half-way into the mud, and the more the horses pulled, the deeper sank the wheels. So the wagoner threw down his whip and knelt down and prayed to Hercules. But Hercules appeared and said, "Get up, man, get up and put your shoulder to the wheel."

The gods help them that help themselves.—*Æsop.*

THE LARK AND HER YOUNG ONES

A lark had a nest in a field of grain and all summer her birdlings had been safe and happy. One day they saw two men looking at the field and overheard one say, "I think it is ripe enough. So go round to our friends and ask them to help us reap it." The young birds, greatly frightened, reported to their mother what they had heard.

"So they look to their friends, do they? Well, I think we need not move yet." When the next day came, no friends appeared, and the farmer told his son to call in the relatives. This the young birds likewise told their mother when she came. "I think that we need not move yet," said she. In the course of a day or two when neither friends nor kin appeared, the farmer said, "John, we will trust to none but ourselves. You and I will go at it in the morning." When this was reported to the old lark, she said, "Now we must be gone, for when a man takes his work in his own hands it is sure to be done."

—*Æsop.*

No Use Relying on Others

Youth before the spectacle of great men, not feeling in itself the power to do such great deeds, becomes disheartened. This is because the deeds of these great men have been held up for admiration, not their character. Few have the power to be a Lincoln, a Washington, a Franklin, but all men can develop the character which lay behind the deeds of those men. We must say with Emerson: "Don't feel small in the presence of a great man, a great book, a great picture, or business, because you do not feel power in you to do as great. As great results may follow from your private actions if you are but true to yourself. If each man were as true to himself as these renowned men, fame would attach itself to private citizens." You need not long to be a writer, a general, a railway superintendent. Be yourself, your whole self, do your whole duty, and you are accounted of great worth. "The minnow is great as well as the whale. One piece of a tree is cut for a pen, another for the sleeper of a bridge. The virtue of the wood is apparent in both."

Emulate Character Rather Than Deeds of Great Men

So much has been said elsewhere upon the subject of independence of thought that little remains to be said here. William Mathews, in one of his essays, tells of a customer who always headed his advertisements with the words in large capitals, "I am myself alone." This is

the attitude to encourage in the child: To be himself, to think his own thoughts, to be independent of fashion and the example of others; not to be an echo or a copy. A carbon copy from a typewriter is never clear and decided, but always blurred and seldom worth much. No imitator has ever amounted to much. The great prizes are reserved for original people.

Great Americans Have Always Been on the Unpopular Side

The men prominent in the history of America have always been men of great independence of thought. Lincoln would never follow the crowd. When he began the practice of law after a youth of hard struggle and poverty, he cast his fortune with the weaker side in politics and thus risked his future. He also took the unpopular side on the Fugitive Slave Law, always defending it. But the crowd came to Lincoln. Washington was independent in thought. He was one of the few wealthy men of his day, men of high social position, who took up the cause of America. Yet he ranks as the "first American," and his letters and addresses are still our guide. But the most perfectly independent in thought of the great trio of "first Americans" was Franklin, who refused to be bound by custom in anything, refused to imitate, to follow the crowd, to bow before a reputation. He thought things out for himself. If he found custom to be right he followed or led it; if wrong, he went alone. But the crowd always followed him.

All Great Leaders Are Independent Thinkers

As in America, so in other countries. The heroes, the idols, have always been the original men and women, men and women who have stood steadfastly by their own ideals when the whole cry was on the other side. The great I is the first element of a people's Idol. "I am I, I am no other." No man has left an impress on his family, his city, his country, who did not think for himself and believe in himself. He, and only he, leads the crowd of copyists and imitators, those who are afraid of being called "cranks" or "eccentrics," forgetting that cranks make things go.

Cite cases of local eminence: The prominent merchant is he who thinks out new ways of advertising and conducting his business; the prominent doctor is not he who blindly follows the methods of his brother practitioners or of his teachers, but he who strikes out in new methods for himself; the leading newspaper is the one that is most original; the leading pulpit is the one that controls the throb of the public pulse, not the one which feels it; the men of the community that have more than a local eminence, men known by the state or nation, are voices, not echoes. Imitation never made a writer, a sculptor, a painter, a statesman, a reformer, a labor-leader, a captain of industry.

Imitation Never Leads to Greatness

Encourage the child to be original, to do things in an original way, to think his own thoughts about everything, to be himself. Praise every evidence of originality. Encourage him to solve problems in as many ways as possible, never demanding uniformity of solution. It is the child's development that is sought, not the cramping of his powers. In the study of the text-book or the reading of any book, urge him not to accept theories blindly, but to question and investigate. Encourage him to express his own ideas in some form and, above all, to make things. Have it a familiar saying, "Can you see any way to improve upon this?" whatever it be.

Originality Encouraged in the Child

Apt Quotations

Trust thyself.—*Emerson.*

* * *

Imitation is suicide.—*Emerson.*

* * *

My life must be unique; an alms, a battle, a conquest, a medicine.—*Emerson.*

* * *

Be a planet, not a satellite.

* * *

Put potatoes in a cart, go over a rough road, and the small ones go to the bottom.—*Marden.*

Young men, you are the architects of your own fortunes; rely on your own strength of body and soul.—*Marden.*

* * *

Luck is a fool; pluck is a hero.—*Marden.*

The world gives its prizes to initiative and resourcefulness. Initiative is doing the thing without being told, and resourcefulness is finding a way or making it: in short, doing things without waiting upon persons or circumstances.

Initiative Linked Inseparably with Leadership

The story of great men is that of initiative and resourcefulness, men who found a new way to do things or a way out of difficulties. The great physicians have been men who forsook old beaten paths and found new ways to cure or prevent disease (as evidenced by Pasteur and his inoculation with a milder form of the disease, Trudeau and his fresh air treatment for tuberculosis, Koch and his discovery of the specific germs of tuberculosis and cholera. The great statesmen have been men who devised new ways to help their nations: Sully, who lifted France out of her industrial oppression; Bismarck, who welded the German states into a strong empire; Cavour, who made a United Italy; Seddon, who made New Zealand a land without a pauper. The great generals have been those who devised new tactics or a new application of the old. The great business men have been those who have found new ways to conduct their enterprises. The great inventors, discoverers and scientists, of course, stand for initiative and resourcefulness. Edison, Marconi and Burbank have all struck out in new paths that have amazed the world.

Degrees of Initiative

Now, initiative takes insight and inventive power, and this is not given to all in a high degree; it can, however, be developed greatly by belief in one's self and by practice. An acute writer says that there are four different ways to go about developing initiative: Doing the right

thing when told once, never doing it until told twice, doing it only from necessity or unwillingly, and refusing to do it at all even when shown how. It depends entirely upon one's self into which class he will put himself. Success in varying degree comes in the first two classes, unqualified defeat in the others.

Resourcefulness, however, can be developed in any child, largely by throwing him upon his own resources, by giving him responsibilities, and by inciting him to act for himself by stories of resourcefulness in others. Nothing, however, is better to develop this power than a manual training school where things, useful in the schoolroom, are made. There are certain schools in New York City where, under the supervision of the Director of Manual Training, the principals make drawings for all manner of instruments and apparatus, and then set the children to work: one school making electrical apparatus; another, sound instruments—siren, sonometer, Kœnig's sound wave meter, etc.; another, practical models illustrating heat, light and mechanical problems. All the leisure time of the boys, the teachers say, is devoted to looking up and thinking out new suggestions for the extra work in the shops. This custom is a splendid training in resourcefulness.

Developing Resourcefulness in Children by Manual Training

But in the many schools that have, alas, no manual training, the quality can be developed in a lesser degree by having the children make, as far as possible, the things needed in the schoolroom, nothing being purchased that they can make, and by having them repair things as they get out of order. Through the Monthly Conference the teacher can reach the parents and suggest to them that they help to develop resourcefulness by giving into the children's charge some of the comforts of the home. One household pursuing this plan gave over to one boy the charge of the gas-pipes and lamps. Responsible for their good condition, he was paid the same sum that supervision by a workman would cost. Another had charge of locks

When There Is No Manual Training in School

and keys, door-handles, sash-lights, window bolts, bells and bell wires. As the boy kept his province always in order, no extensive repairs were necessary, and so he had money left over, which was usually spent in buying materials for his mechanical handiwork. Each had his bench and tools in a convenient place.

Valuable Training

Considering how few adults can sharpen a pocket knife so that the blade will keep its edge, or can remedy the small faults of office appliances such as typewriters, pencil sharpeners, etc., or of household appliances such as a pump or leaky gas-pipe, the practical wisdom of this plan for both boys and girls is evident.

Stories

ULYSSES AND THE SIRENS

Ulysses and his sailors soon came in view of the island of the Sirens, three beautiful maidens or nymphs of the sea, who decoyed unwary voyagers upon their rocks only to see them wrecked and destroyed. Ulysses had been warned and he now took measures to protect himself and his companions. Softening some wax by kneading it in the heat of the sun, he pressed portions of it into the ears of his men so that they could not hear the least sound. Then his comrades, whom he had told of the danger, bound him to the mast of the ship. Thus the Ithacans were secure against the bewitching songs of the maidens and they plied their oars vigorously. As they approached the island, alluring music reached the ears of Ulysses. The sweet music and beguiling words filled Ulysses with a desire to land, so he signed to his comrades to loosen his bonds. But, instead, while some bound him more firmly, the others rowed more vigorously. When they had passed beyond hearing distance, they took out the wax and released their chief. The Sirens were so enraged at the escape of the Ithacans that they dashed themselves against the rocks and perished.

Through Ulysses' Resourcefulness They Escape

THE HEIGHT OF THE TREE

"I've found it! I've found it," John exclaimed as he ran in to dinner.

"Found what?" asked his father.

"I've found the height of the big maple tree. It is thirty-three feet high."

"Did you climb it?" asked his mother, looking at him to see if his clothes were torn.

"No, ma'am. I found the length of its shadow. I had a little stick set up and I kept watching. When I found that the shadow of the stick was the same as the height, then I measured the shadow of the tree."

Thinking It Out for Himself

"Hurrah for you, my boy," exclaimed his father.

BENJAMIN WEST'S STRUGGLES

When not seven years old Benjamin West spent his spare time drawing pictures. The family was poor and, moreover, lived on the frontier where paints and brushes were not easily obtainable. So little Benjamin put his wits to work to obtain colors. He squeezed the juice out of poke berries, and from his mother he secured indigo. From the Indians he learned how to obtain the red and yellow colors which they used to paint their faces. With these few colors he mixed the others that he needed. He made his brushes out of hairs from his cat.

Ingenuity of a Young Artist

FERGUSON, THE ASTRONOMER

Ferguson, the great Scottish astronomer, was in his childhood a poor shepherd boy. While tending his sheep he became interested in the stars, that were his nightly companions. Having no map of the heavens, he constructed one out of paper and pins, placed flat upon the ground. His first telescope he made, it is said, out of brown paper. The distances between the stars he computed by beads.

A Shepherd Boy Studies the Stars

A FUTURE GENERAL

Israel Putnam, when a boy, once climbed out too far on the limb of a tree, the limb broke and young Israel came tumbling down. But he was caught by a lower branch where he hung by his clothes head downward, while his frightened companions stood gazing at him fascinated by the sight. But Israel's quick wit suggested a way out of the difficulty. One of the boys had a gun and to him the suspended Israel shouted, "Shoot the branch and break it." The boy hesitated very naturally, not being a very good shot. "Shoot," Israel insisted, "I'll take the risk." And so the boy shot, the branch broke and Israel came down with a multitude of bruises but no broken bones.

A Boy's Quick Wit

A BRIGHT YOUNG ENGINEER

During one of the Napoleonic campaigns, the French army, while passing through an unfamiliar district, came upon a river that effectually barred their progress. Napoleon chanced to be among the first to arrive at the river's banks. Instantly he turned and, in no happy mood at being thus summarily brought to a standstill, petulantly called out to a group of engineers nearby, "Tell me the width of the river." They looked from one to the other in dismay. What should they reply? Their instruments were packed away in the baggage train in the rear of the army. "Tell me the width of this river," again called the commander in tones that struck consternation to the hearts of the discomfited engineers. At this critical moment, a young fellow not much more than a boy, employed in some menial capacity by the engineers, stepped forward and respectfully saluting said:

Measuring a River with the Eyes

"I can tell you its width, sire."

Napoleon turned to him with surprise and said: "Well, what is it?"

Standing perfectly rigid, the young fellow drew down

his cap until its visor was in a direct line with his eyes and the opposite bank of the river. Then turning steadily about, he noted the distance indicated in the same way along the bank on which he was standing, paced it off and announced the result to the astonished general. Needless to say that promotion came rapidly to that young man.

Resourceful men use the material at hand. They do not wait until they have perfect tools. Mahomet wrote the Koran on the shoulder blades of sheep. Samson slew the Philistines with the jawbone of an ass. David slew the giant with a pebble. Stephenson's first engine was made of clay with hemlock sticks for pipes. Matches dipped in ink and margins of old newspapers served Millet as sketching material. Landseer's first subjects were the swine in the farmyard. Wordsworth wrote of the violet, the celandine, the scenery about his home; Dickens of the poor with whom he had mingled in his childhood and young manhood.

No Lack of Material to the Resourceful

The offspring of thought is action. Life is a practical matter and thinking without resulting action is of little or no value. He is the most efficient who can grasp most quickly all the phases of a problem and come to the quickest decision. This was the distinctive merit of Napoleon's genius, his faculty of rapidly grasping all the factors in a situation, quickly weighing them and then instantly deciding on the course to be pursued. There is no doubt but that many of his opponents understood military tactics as well or better than he, but they lacked his power of quick decision and action. He was everywhere at once and accomplished in a day what his opponents would consume several days in doing. General Grant had a similar power of quick decision, nor was there ever any going behind Grant's decision. He never reconsidered.

Power of Quick Decision a Mark of Superiority

The important thing is the doing. Think the matter over carefully, then decide, and having decided, respect and abide by the decision. The decision may not be en-

tirely wise, but the action has in all probability accomplished something; whereas with longer thinking and indecision, nothing would have been accomplished. If a mistake has been made, let the experience help the next time. Do not waste time in regret, but take up the next problem.

Problems to Form Habits of Quick Decision

To form the habit of quick decision, present problems to the child and ask for a decision in a given time, two or three minutes, according to the character of the problem. For example:

What are the five best things to plant in a kitchen garden that is quite small?

Wrecked in the South Pacific, with a chance to take but three things to the fertile but uninhabited island near, what shall be taken?

Waked in the middle of the night, one hears a burglar taking the silver out of the sideboard. What is the best course to pursue?

Shall I join a basket ball or a football team?

Shall I spend three evenings a week at the roller-skating rink or in my workshop?

The problems should be connected with the life of the school, the home, the community. When the decision has been given, ask the child to state quickly the heads of the arguments pro and con. Do not comment upon these or question their validity or wisdom, since the object here is simply to form habits of quick marshaling of arguments and rapid decision. When, however, a child cannot give any arguments that led to the choice, object and point out the folly of such a course, illustrating by examples of monumental folly whose excuse was, "I did not think of that." "The morality of decision lies in the thinking, for thinking is the secret of will, the fixing of attention."

Defending the Decision

Wherever possible give the individual, the family or the school the choice between two courses: "You may do this or that. You may not do both. Choose." "You may have this or that." "You may go here or there"

(both courses being equally acceptable to the giver). Then hold them firmly to their choice, no matter how grievous the consequences.

Quotations

Never trifle with your own will power.

* * *

Resolve and thou art free.—*Longfellow.*

* * *

Deliberate with caution but act with decision.—*Colton.*

* * *

Do it now.—*Scott's motto.*

* * *

Alexander when asked how he achieved his success answered, "By not wavering."

* * *

Life's business being just the terrible choice.—*Robert Browning.*

* * *

There is nothing in the world more pitiable than an irresolute man.—*Goethe.*

* * *

He only is a well-made man who has a good determination.—*Emerson.*

* * *

"I will," is a projectile that hits the mark; a power that moves mountains.—*Henry Wood.*

Vacillation Is Fatal to Success

Moltke, the wonderful strategist, had among his officers in the Franco-Prussian War a youthful colonel who was remarkably bright and full of ideas. His plans to overcome the enemy in any position were excellent. The only trouble was that he no sooner had concocted one plan than another suggested itself to him, and then he vacillated between the two ideas, unable to decide on either.

"A man of singular resource who only lacks the resource to do anything," was Moltke's verdict with regard to him, and it proved correct. This officer from whom all expected great things proved a distinct failure.

This man is typical of those who vacillate because so many plans present themselves. Another class vacillate because they see so many arguments on both sides of such questions as choice of an occupation, or what to do in a given case, etc. They feel sure that whichever way they decide, they will regret not doing the other thing.

Stories

GENERAL GRANT AND THE MAN WHO HESITATED

A man of the vacillating type once came to General Grant and unfolded a scheme to him. "Excellent," said Grant enthusiastically, "excellent! We will go ahead."

The General Decides

"But, sir," expostulated the man, aghast at his own success, "there are reasons against it." "Let me hear them," said Grant. And the man began to show him where the trouble lay.

"Good," said Grant, when he had finished. "Is that all?" The man nodded. "Good, we will go ahead. You have given twenty reasons why we should do it and only ten why we should not. If you can find two reasons for doing a thing and only one for not doing it, you'd be a fool to sit still."

THE DIFFERENCE BETWEEN THEM

Artemus Ward in one of his lectures tells of two men who started West to find a good location for a store. Finally they came to a town that offered a good opening. "Let's settle here, Jim," said one. "All right, John. It looks good to me." "Well, I don't know," hesitated the other. "I believe we'd better look further." So they went on. Shortly afterward they parted company. At the close of the year John concluded to return to the town which they had liked, as he had found no other that offered so inviting an opportunity. When he did so, he found a prosperous store already flourishing and over it the name of his friend. While he had gone on thinking things over, the other had acted.

He Who Hesitates Loses Out

THE GIRL'S CHOICE

It is said a young girl was once offered a handsome prize if while passing through a cornfield she would pluck and bring out the finest ear of corn. She plucked many but threw them successively away, when her eyes lighted upon what seemed finer. As she was not allowed to retrace her steps, she finally emerged without one, having been unable to adhere to a choice.

A Prize Lost Through Indecision

Indecision, irresolution, are responsible for a vast amount of unhappiness and failure. They are immoral because their root is a desire to escape responsibility. Constantly one has to choose in the smallest as well as in the biggest matters, and choosing promptly and abiding by the choice renders a life strong and valuable. Indecision, though springing oftentimes from indolence, really brings no rest because it makes a mountain out of every molehill. Coleridge, it is said, vacillated from one side of the pavement to the other, because he could not make up his mind which was the better side. The unsettled question comes up again and again, the source of endless worry. No character is of much force without resoluteness.

Prompt Choosing and Force of Character

It is said that a bar of iron of a certain size in its rough state is worth five dollars. If it be made into horseshoes it is worth twelve dollars. When it has been put through certain processes and then made into needles instead of horseshoes, its value is increased to three hundred and fifty dollars. The same piece of iron, made into knife blades, becomes worth three thousand dollars, and made into balance springs for watches, is increased in value to the enormous sum of two hundred and fifty thousand dollars.

The Bar of Iron

The figures may or may not be accurate, but it is certain that a bar of iron, if put through certain processes, is worth a great deal more than in its rough state. It has to be heated and hammered and rolled and pressed

and cut and polished, and the severer the process, the more it is worth. So with boys and girls: The more processes of hardship and discipline they pass through, the stronger and worthier men and women they become; without hardships, without discipline, they become the common iron bar of humanity, too often the three W's—weak, wayward, worthless. This parallel should be brought out by asking the children to give examples, first, of the great men and women who in their youth endured hardships, self-denial, poverty, defeat, and then of the children of wealth that have become famous for their nobleness and usefulness. The point should be clearly made that they who have no obstacles to overcome are generally weak in will. Will, like muscle, becomes hard and strong only by use. By conquest of obstacles it acquires the strength of the resistance. Without obstacles to overcome, with everything soft and easy and comfortable, there is no necessity to exercise the will, and it generally atrophies.

Value of Difficulties

What are the obstacles in the school life and in the home life for the will to overcome? Which hammers and presses the powers into something worth while—much time spent on the playground with only half-prepared lessons, or time spent in mastering the problems and performing the tasks of the day? Indulgence in good times, or self-denial and study and reading and doing the home tasks? Giving up the example that looks hard or getting help on it or pegging away at it until mastered? The application of the foregoing iron illustration requires most delicate handling. There should be no preaching. By adroit questioning the children should be led to develop the facts themselves that the processes of education, of discipline, are not easy, but that it is these only that make life into something worth while, and that not they who have hardships to endure, but they who have no necessity for self-denial, from whose pathway every obstacle has been removed, are to be pitied.

Will Becomes Strong by Use

LEARNING SELF-RELIANCE.

"Impossible" applies only to what human beings have not as yet found it possible to accomplish. It was once "impossible" to converse when persons were not together. Yet by the telephone people now converse when many miles apart. It was once "impossible" to preserve any record of the human voice, yet by the phonograph it is now "stored up" and reproduced at any place, at any time. It was thought "impossible" to see through the human body or other opaque substances. Yet by the X-ray the human body and many of these substances can be seen through as easily as glass. In fact, the word "impossible," in its absolute sense, no longer exists. There is no obstacle so great that patience, persistence, hard study and work, will not overcome in the end. It is they whom no labor wearies, no ridicule turns aside, that conquer.

The "Impossible" Made Possible

Stories, Fables, Epigrams

No sailboat ever worked its way in a dead calm.

* * *

Kites will not fly without a string tying them down.

* * *

The man tied down by responsibility is the one who rises.

* * *

Difficulties are God's ladders.

* * *

The spark in the flint would sleep forever if it were not for friction.

* * *

Locomotives lose one-fourth of their power by friction. But if the track be greased so that there is no friction, the locomotive cannot move at all.

* * *

As soon as young eagles can fly the old eagles turn them out.

* * *

A beautiful statue is fashioned out of the rock only by blasting, chiseling, polishing.

THE ROCKY BARRIER

Determination Wins Success

A young man once set out in search of a certain land of which he had heard from travelers. In his wanderings he came to a great rocky barrier over which he saw no way to pass. He determined, however, to make the effort and to his surprise, when he raised one foot to advance, a slab suddenly shot forth from the rock to form a step for that foot. No sooner had he stepped upon it than another slab shot out; and so as he advanced new steps were added until he reached the top of the cliff.

—*Eastern Fable.*

THE TWO FROGS

Two frogs once fell into a can of cream. One of them, after a fruitless effort to scale the smooth perpendicular wall of the prison, gave up disheartened and sank to the bottom. The other would not give up but kept endeavoring again and again to scale the wall. His furious splashing finally made a little pat of butter, upon which he was found standing by the dairyman in the morning.

THE GIRAFFE'S LONG NECK

The giraffe originally had a short neck. But it was very fond of the leafage of the palm and the constant endeavor to reach up to the high branches of that tree gradually lengthened its neck.

THE JAPANESE ARMY

They Accomplish the Impossible

Adochi Kinnesuke, the Japanese writer, says of the soldiers of Japan: "Once upon a time a circular letter was issued by the regimental chiefs of our army to be read by the privates. Here is one of the paragraphs: 'Of every one of you the Emperor and your country expect the impossible.' " He adds proudly what all the world knows, that time and again Japanese soldiers have accomplished the seemingly impossible.

PRESCOTT'S DETERMINATION

Prescott, the historian, was blind. The sight of one eye was destroyed by a biscuit thrown in a biscuit fight at college. The sight of the other eye was lost through sympathy. But he never wavered in his determination to be a historian. For ten years he studied through the medium of other eyes before even making the choice of a subject. Then, choosing the subject of Ferdinand and Isabella, for ten more years he studied the Spanish archives and records in the same way. Nor was less labor involved in the History of Peru and Mexico. He ranks among the first of American historians.

Blind, Yet He Achieves His Goal

Use stories of Lincoln, Douglas, Garfield, Cavanagh and others, showing how conflict with obstacles strengthens. Arkwright was a barber, Bunyan a tinker, Clay a millboy, Grant a tanner, Canova a mason, Giotto a shepherd, Greeley a typesetter, Edison a newsboy on a train, Howells a printer, etc. Such cases exemplify Marden's saying that "the boy that is kicked out usually turns out."

Care should be taken to select as examples only those men whose lives have been of social service, whose ambitions have been noble.

Men who have started at the foot of the ladder and have merely risen to great wealth should not be used as illustrations, even though in the acquirement of that wealth they have rendered great social service, if that service were merely incidental.

Forethought is to think for the future, not merely to live in the present; to determine upon a purpose and to work for it, to plan for it, to live for it. "He is a savage who cannot defer a present pleasure to a future good." Forethought fixes the mind beyond present self-indulgence, determines upon some purpose, and bends all plans and circumstances to its accomplishment, accepting or

Forethought and Concentration

rejecting all things according as they bear upon it. The one prudence in life is concentration; the most foolish improvidence is dissipation of one's forces.

Singleness of Aim

Training for success in life may be compared to many things. The gardener does not allow sap to run thither and yon into a thousand buds and branches, but prunes and trims and directs it into a few strong branches only. A lens burns only when its light is concentrated to a point. When a fortress is attacked for the purpose of making a breach, cannon are not aimed wildly but are trained upon one spot. When a boatman wants to reach some destination he does not drift. Purpose acts as a rudder to guide the ship of life.

Oneness of aim, direction of energies to one pursuit, makes for success. The great difference between the feeble and the powerful, the efficient and the inefficient, is energy and determination—a purpose once fixed, and then death or victory. Nothing is beneath one if it bears on the purpose and is just. Nothing is great or desirable if it leads away from the main purpose.

Eliminating Non-essentials

Having a purpose to which one's life conforms means dropping off all that interferes with its accomplishment. It means not running aside after trifles and incidentals, not letting anything distract one from the main business. "Play the game" and do not waste time hunting lost balls or quibbling over trifles.

Below the seventh or eighth grade children are too young to select a profession or occupation, but none are too young to form the purpose of being noble men and women, fitted to do strong, true work in the world. They should be taught to test every proposition by its relation to this purpose: As for example, I am going to do real, efficient work. I must have health and may not do this or that, or form this or that habit. I must fit myself. Therefore I must study and make the most of my opportunities. I must know how to keep and handle money. Therefore I may not form spendthrift habits.

What the world needs to-day is leaders, thoroughly skilled, competent leaders. There is great difficulty in securing a first-class superintendent of a mill or factory, or even of a gang of shovelers. The reason lies in a lack of purpose, in the lack of concentration, which alone fit men to be leaders in their work. To be an efficient leader does not demand extraordinary brains. Brainy pupils generally disappoint their teachers and the community. Because they can do many things so easily, they do not learn to concentrate their forces. They do not form a single ambition and stick to it. The boys of mediocre ability who form a purpose and stick to it with grit and determination become the leaders in the world. Luther, Columbus, Washington, and scores of men and women who have dominated in their day were possessed of only ordinary ability, but of great tenacity of purpose. He becomes a leader who has no half-vision, no sleepy eyes, who has all his wits about him directed to the object required.

Mediocre Talent with Strong Purpose Rules the World

The purpose must be a good one. The test is the social one. If its accomplishment is at the expense of others it is bad. If it is for the good of others, then it is noble. Abraham Lincoln's purpose meant the deliverance of a race and the preservation of a nation. Livingstone's aim meant the salvation of a continent. The lives of Burr and Arnold were ignoble because their purpose was self-aggrandizement, personal power at the expense of others.

Test of the Worthiness of Purpose

Stories, Quotations

Man with a purpose is man, without it a two-legged animal and a very poor one at that.—*President Hadley.*

* * *

He that will not look before must look behind him.

—*Gaelic Maxim.*

* * *

He who looks not before finds himself behind.

—*French Proverb.*

The secret of success is constancy of purpose.

—*Disraeli.*

* * *

Always hold fast to your purpose, and you will win success.—*Ruskin.*

* * *

"Opportunity is bald behind," so they seize it by the forelock.

* * *

The heights by great men reached and kept
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night.

—*Longfellow.*

* * *

"I will spend my coming years in being somebody and in doing something for somebody."

—*Resolution of Frances Willard when a child.*

* * *

"I will do something by and by. I'll teach, sew, act, write, do anything to help the family. And I'll be famous before I die, see if I don't," Louisa May Alcott cried to a crow in the orchard when a child.

A BLACK BOY'S PURPOSE

When I found that Hampton was a place where a black boy could study and at the same time have a chance to work for his board, and that in addition to study he would be taught to work, I made up my mind to go there. Telling my mother good-by, I started out one morning to find my way to Hampton, although I had but a few cents in my pocket and had no very definite idea where Hampton was. But I inquired my way and by walking, begging rides and paying for a portion of the journey by money earned on the road, I finally reached the city of Richmond, Virginia. I was without friends there and entirely without money. I found a good dry place under a plank sidewalk and crawled in there to sleep the first night. The

Neither Distance Nor Poverty Dismayed Him

next day I found work on a vessel where I could earn some money. As the job would last for several days, I kept sleeping every night in the same place under the sidewalk. It was a comfortable place and in that way I was enabled to save most of my wages to enable me to go on. When I reached Hampton I had fifty cents.—*Booker T. Washington.*

Sticking to his purpose, he studied and worked his way through Hampton and became the head of a similar institution which is teaching habits of thrift and industry to his race.

THE CAREER OF A MILL OPERATIVE

Some years ago a young man went into a cotton factory and spent a year in learning the work in the carding room. He then devoted another year to the spinning room and still another in learning to weave. He boarded with the superintendent, asked questions, studied hard, graduated from the high school with honor, and was made superintendent of a small mill at a salary of fifteen hundred dollars. He was soon called to superintend one of the big mills at Fall River at a large salary and became eventually one of the foremost men in the cotton industry.

Sticking to His Purpose

HEINRICH CONRIED'S PURPOSE

This great musical conductor worked at the looms as a boy. "While my fingers were weaving on the cloth I was weaving in my imagination the texture of a career." He became a leader of grand opera in New York.

His Magic Web

ATALANTA'S RACE

Atalanta, a Greek maiden, was very beautiful and so swift-footed that no one had ever beaten her in a race. Hippomenes was in love with her, but her father would not consent to her marrying anyone inferior to her in any way. Her husband must be one who had proved himself superior in a trial of speed. So a race was arranged be-

tween the two. As Hippomenes knew that he could not outrun her, he resorted to strategy. At intervals along the course he tossed a golden apple in Atalanta's way. Each time she stooped to pick up an apple she lost somewhat of her advantage in the race. As she stooped to pick up the last, Hippomenes dashed past her to the goal and so won his wife.

She Cannot Resist the Golden Apples

Questions:—Why did Atalanta fail? She did not stick to one thing. What course should she have followed? What are the two things necessary in any contest in life? Choice of a course, a principle, a goal, and then will to stick to it, no matter what distractions may offer.

CHOOSING THEIR CAREERS EARLY

When Calhoun was in Yale College he was ridiculed by his fellow students for his intense application to study. "Why, sir, I am forced to make the most of my time that I may acquit myself creditably in Congress." A laugh followed and he exclaimed, "Do you doubt it? If I were not convinced of my ability to reach the National Capital within the next three years, I would leave college this very day."

Perseverance in Their Purpose

Nelson often said that a radiant orb was suspended in his mind's eye which urged him onward.

Lincoln remarked to Mrs. Crawford in his early manhood, "Oh, I'll be President some day."

Horace Maynard when he entered Amherst put the letter V in large type above his door. His fellow freshmen wondered for what it stood, but never found out until at Commencement four years later, when he gave the Valedictory.

Commence the lesson on wastefulness and extravagance by telling the fable of the "Ant and the Grasshopper." Read also portions of the "Famine" in "Hiawatha." The greatest spendthrifts on earth are the savages, who live in the present, storing up nothing for the future, a

hand-to-mouth existence. Hence, they are swept away by thousands in times of famine when the streams are frozen solid and the snow is so deep that they cannot hunt. When a savage begins to save, he takes his first step toward civilization.

Anybody who does not save is a savage, for he shares their fundamental characteristic, improvidence. In America many business enterprises will not employ middle-aged men, much less old men. Moreover, accidents and the nature of many occupations incapacitate men early in life. He leads a precarious life who lays by nothing for the rainy day. When accident or illness occurs he and his family must suffer or fall back upon charity. The rule of life is, to sacrifice to-day that one may control to-morrow.

Thrift of To-day Takes Care of To-morrow

Money laid by is capital, moreover, and the great feature of capital is that it works for its owner and will work all the time. Lead the children to see that it is accumulated savings. If a boy saves cord and twine, that is capital; if he saves old rubbers or gumshoes, that is capital; if he saves pennies, nickels and dimes, that is capital. A little newsboy during the Civil War saved a copy of each paper that he sold. It is his capital and he is now making a fortune with it, as those war papers bring a big price to-day. The first John Jacob Astor saved from his small earnings until he had accumulated a thousand dollars. He then had capital and with it he went into the business that made him and his descendants wealthy.

Capital is the tool with which one can do things. With a nickel not much can be done, nor with a dime, but with twenty nickels or ten dimes one can purchase a dollar's worth. If boys and girls do not save their pennies, they cannot have the capital to procure what they want—the book, the cap, the gun, the skating boat, or excursion trip. They must either go without or else beg their parents for money, a thing which no independent, self-respecting child will often do. The spirit of independence should be utilized to the utmost in the cultivation of thrift.

What Is Capital?

Born in this age of extravagance, the children of to-day pretty generally think that saving is mean. To correct this false impression, tell them stories of Washington, Franklin, Greeley, Garfield, etc., whose frugal living made lavish giving possible. Saving is not meanness, nor is spending generosity. Saving on candy, soda-water, gum, cigars, skating rinks, picture shows, pool, etc., which have no equivalent and do no permanent good, gives one money to be really generous, to help those who need help, or to make gifts of permanent value to one's friends. Bring out the fact, observed by all sociological investigators, that the extravagant spenders in any community, those who lavish money upon their homes, their tables, their dress, their amusements, give the least to philanthropic and charitable enterprises, and give nothing in personal service.

Lavish Expenditure Not Generosity

For the wealthy to spend money lavishly is not generosity. For those who cannot afford it to spend money recklessly is not generosity but meanness,—meanness because they are afraid to say, "I cannot afford it"; meanness because they are burdening their parents; meanness because they spend to keep up with those who would not tolerate them otherwise. There is no shame in frugality; the shame lies in the weakness or meanness that makes one afraid of his playmates, and afraid to stand alone. The courage to say, "I cannot afford it," should be continually exalted, should, indeed, be made a cult. The children's elders should frequently use the expression and should, perhaps ostentatiously, refrain from all useless, frivolous expenditure, while showing constantly by their lives that they are generous in all that really counts.

"I Cannot Afford It"

Children who spend money lavishly find their company sought. Show them that it is only their money that is sought, not themselves. Bees care nothing for the flowers they seek, it is the honey they are after. It is also unsocial of the wealthy child to spend money lavishly, because he

sets a bad example to those who cannot afford it. "Lead not into temptation."

Professor James says that one secret of right living is the being able to classify actions right, to find quickly the term that is applicable to them. Now Bagehot says that he who cannot defer a present to a future good is a savage. Make the children see that the term "savage" is thus applicable to them when they spend money on little, unessential articles, never laying by for the more important things which they may want in the future. Use frequently the terms "grasshopper" and "savage" apropos of incidents in the life of the home and school and community or gleaned from current literature.

Economy Not Stinginess

Young men and boys are often ashamed to save for fear of being called mean. If they spend lavishly they are called "good fellows" and their company is naturally sought.

When the money is gone, as it soon must be if the outgo equals or exceeds the income, they are avoided by the very ones who had fawned upon them. No one who is called a "royal good fellow" in his youth stands a very good chance to become a solid man of his community. The responsible men of the community are those who knew the value of a dollar in their youth and provided for the future. Do not be afraid of what people may say of you. Stand on your own feet and do what you know to be right. Have the courage not to follow the standards of dress, amusements, etc., of those that have more money than you. Remember that "I cannot afford" is the builder of capital and that it is only the habit of economy that makes possible lavish expenditure where it is really necessary.

Those Who Know the Value of a Dollar

One of the best ways to teach habits of frugality is through money. As soon as a child can spend he should have money, but money that he earns. To give a child money outright is not only to give him false ideas of what money is, but is also one of the quickest ways to encourage

extravagance and to send a child, especially a boy, to the bad. In Mothers' Clubs should be discussed the ethical value of teaching the children to work, and of paying them for the work: wood to be sawed, split, piled; coal to be brought in; furnaces to be tended; care of automobiles; shoveling snow, cutting grass, etc. All of these chores should have fixed rates, and for extra work the compensation should be fixed upon beforehand, and added to the weekly envelope. Or pay may be given only for other than ordinary domestic service. The money should be the child's to spend as he pleases, but out of it he should buy his own clothes, his own books, balls, etc. Most people advocating this method seem to restrict it to boys, but it should be extended to girls, who need to be taught the habit of frugality as much as the boys.

Give Money Only as an Equivalent for Services Rendered

By this method they learn that wealth and industry go hand in hand, and that there is a wisdom in saving and a wisdom in spending. They learn that money is an equivalent for service, and that expenditure in candy and empty amusements is waste, because there is no permanent equivalent, and that books, microscopes, tools, etc., are more desirable. The absence of spending money leads many a boy into temptation and theft. On the other hand, to give him spending money engenders a spirit of extravagance, dependence, and irresponsibility. To earn spending money engenders industry, thrift, a spirit of independence, a respect for labor and for those who labor, that nothing else can.

Money Spent Without an Equivalent Is Wasted

As to saving money, different ways to catch the fancy and induce the habit in children should be told. A certain man resolved early in life to put into his little bank every dime that came into his possession. There were difficulties, financial and social, into which his strict adherence to the rule led him. But his fidelity to it under the most embarrassing circumstances finally gained him a wife and an excellent position. Upon his wedding day he handed over his dime accounts to his wife and she found

that he had saved seven hundred dollars. These dimes would have been spent in candy, cigars, vaudeville entertainments, and other things which leave no equivalent. Other attractive ways are to save each new coin that comes into one's possession, or each coin of the year of one's birth, or a penny the first day of the week, two the second day, three the third day and so on to the first day of the week when the process begins again with a penny. This plan saves an average of $1.12 a month. These are merely arbitrary plans whose novelty may lead the children into the habit of saving. The best way is, of course, a systematic one, a fixed relation between income and outgo.

Attractive Ways of Saving Money

If the child has been wise in expenditure and zealous in his work, there is no ethical objection to lending him money for something useful and necessary; but under no circumstances should he be allowed to pay back by installments, thereby losing the moral strength that comes from saving and holding the money and resisting the temptation to spend for something else. No pleasures when a debt is to be paid, must be the rule. If a child having spent his money thoughtlessly wants to buy a suit of clothes or to go off on a camping trip, do not advance the money. If a child is a spendthrift by nature, in no other way except by severe discipline can he learn that he must save money to avoid disappointment. One such experience is generally sufficient to teach him the lesson. He learns to dread bankruptcy and hesitates to draw unduly upon his bank account.

Discipline in the Right Use of Money

The child should be given a blank book in which to keep an account of every penny received and spent, and the parents, preferably the father, should go over the account book with the child every Saturday night. The child should also be given a savings-bank book and shown how to deposit and withdraw his savings.

If such a course tends, in any case, to develop stinginess, there are incidents in the home or the community

that can be used to illustrate the evil of avarice, both in its effect upon the individual and upon society. The spirit of fraternalism in the home and school, of loving service and helpfulness constantly inculcated and practiced, more than offsets any tendency to stinginess arising from the method. Always must it be kept before the child that the end of life is service, not gain. Money saved is for service, to be transformed into things of higher value. The evil of hoarding, viz., depriving society of a useful instrument, can be made clear by this illustration: Suppose four or five scholars owe each other money, in each case less than a dollar, and then give one of them a dollar in various coins, and let the pupils note how the same money pays all the debts, which result could not be accomplished if the dollar had been hoarded. There is no better method for teaching children, especially those whose money "burns a hole in their pockets," to whom a penny means nothing but candy or some such useless thing, the real nature of money and the habit of thrift.

Fraternalism to Prevent Stinginess

Story, Short Sayings

If you lie upon roses when young you'll lie upon thorns when old.

* * *

He who wants least is most like the gods who want nothing.—*Greek Saying.*

* * *

Who spends before he earns will beg before he dies.

WASHINGTON AND THE FISH

Everything sent to the markets from Mount Vernon was the very best, and was so carefully weighed and measured that products with the Mount Vernon stamp were widely sought. Everything that came to Mount Vernon was also carefully inspected. If not up to the quality paid for, or if not exact in weight or measure, the goods were returned, no matter what they were.

Thrift at Mount Vernon

Washington refused any compensation for his services through the Revolution. He was able thus lavishly and generously to help his country in her great need, because of the economy and thrift practiced at home.

Washington was very fond of fish. It happened one day, while he was President and living at Philadelphia, that a single shad was caught and brought to the city market. His steward pounced upon the fish, delighted that he had secured a delicacy agreeable to the palate of his chief, and careless of the expense, a carelessness for which Washington had often rebuked him. When the fish was served, Washington suspected that the steward had forgotten the order about expenditure for the table, and said to him as he stood at his post at the sideboard:

The First Shad of the Season

"What fish is this?"

"A shad, sir, a very fine shad. I know that your excellency is particularly fond of this kind of fish and I was so fortunate as to procure this one, the only one in market, sir, the first of the season."

"The price, sir, the price," said Washington.

"Three—three dollars," stammered the panic-stricken steward.

"Take it away," thundered the chief, "take it away, sir! It shall never be said that my table set such an example of luxury and extravagance."

The steward tremblingly did as he was bid, and the first shad of the season was eaten in the servants' dining hall.

The Steward Is Taught a Lesson

The social phase of this incident should also be carefully brought out by questions, the fact that Washington, though amply able to afford the delicacy and extremely fond of it, denied himself that he might not set a bad example to his countrymen.

Economy is saving for the future. Industry is the first step, the labor of hand or the brain. Saving is the second, laying aside a portion of the reward of labor to provide comfort and security for old age, and to make

provision for illness. The substantial men in any community did not spend all they earned when young. They saved a portion and by means of it they became owners of capital to set other men to work. They own houses and lots, stores, mills, stocks and bonds. Those in the community who have gone under when misfortune has come—sickness, accident, strike, no work—are largely those who habitually lived up to their incomes or beyond them.

The first duty a man owes is to support his family, and the next is like unto it, that he support it so that the state will not be burdened. Hence, aside from the good to himself of industry, is the duty owed to these two units, the family and the state. To have a family, and then leave the community to support it, is thieving because no equivalent is rendered. No shiftless, lazy man or family is honest. No shiftless, lazy man or family can be independent. They are the subjects of those who support them, whether these be separate individuals or the community. To be master of one's self, to be a man, one must be independent in money matters. Only he who is industrious and saving can look any man in the face and say, "I, too, am a man. I am my own master. I can think, I can act, I can vote because I am independent. I am free." But the lazy man who is dependent upon others is a slave to their wishes, their commands.

The Lazy Man Is a Slave

Industry and economy are the complements of each other. Industry without economy is almost wasted. When the outgo equals or exceeds the income, the result is disastrous. "Annual income," says Micawber, "twenty pounds; annual expenditure, nineteen, six; result, happiness. Annual income, twenty pounds; annual expenditure, twenty pounds, nought and six; result, misery."

Income Must Exceed Outgo

One great evil of idleness in the child is the reputation it gives. Success depends largely upon reputation. If a boy is industrious, filling his spare time with work, manual or mental, people have a high opinion of him. But of the boy who dawdles, who slips out of all labor, who

spends his time on the street corners, or at games, people form a low opinion, and no one commends or aids him.

Another evil of idleness is the habit formed. Men are cast-iron, children are clay. In this clay every act leaves a trace. Every hour of idleness leaves a track which every subsequent period of idleness deepens until the clay hardens and the habit is formed. For the boy the essential features of idleness are these: street corners, poolrooms, cigars and cigarettes, beer, whiskey, bad resorts, petty thieving; and through idleness any lad will soon become a hoodlum, "bum," shiftless sot or convict. An idler is a dependent, helpless creature supported by his parents when young, by his wife and family in middle age, and by the state in poorhouse or prison when old.

Habit of Idleness Formed

Another evil is the opportunity idleness affords to Satan. Nature abhors a vacuum and so, to fill up the time, Satan finds work for idle hands to do. The petty crimes in a community are committed by idlers. The industrious boys are not breaking windows of school houses or destroying flower-beds. The industrious men are not filling the poolrooms, the saloons, the prisons and jails.

Satan Gets an Opportunity

"Dementia plutocracan" is the evil of idleness in the children of the rich, so denominated by Dr. Lorand, of Carlsbad, Germany, a great specialist in nervous diseases. In this connection he said before the Philadelphia Medical Jurisprudence Society at its April, 1907, meeting: "Idleness in the children of the rich, the lack of proper occupation, gratification of every desire for whatever can be purchased, are powerful factors in producing criminality."

Proverbs and Quotations

A young idler, an old beggar.—*German Proverb.*

* * *

Idleness is the refuge of weak minds and the holiday of fools.

The idle brain is the devil's workshop.

—*German Proverb.*

* * *

Idleness must thank itself if it go barefoot.

* * *

He that labors is tempted by one devil and he that is idle by a thousand.—*Italian Proverb.*

* * *

When industry flies out of the door poverty comes in at the window.—*Dutch Proverb.*

* * *

To catch Dame Fortune's golden smile
  Assiduous wait upon her;
And gather gear by every wile
  That's justified by honor:
Not for to hide it in a hedge,
  Not for a train attendant;
But for the glorious privilege
  Of being independent.

—*Burns.*

* * *

While the devil tempts all other men, idle men tempt the devil.

* * *

The bicycle falls the moment it stops.

* * *

An idle man said he could not find bread for his family. "Neither can I," said an industrious man standing near. "I have to work for all the bread I get."

* * *

If you know how to spend less than you get, you have the philosopher's stone.—*Franklin.*

* * *

Buy what thou hast no need of and ere long thou shalt sell the necessaries.—*Franklin.*

* * *

Young men who begin where their fathers leave off usually leave off where their fathers began.

Thrift, however, is not merely putting money in a savings bank and cutting off silly, useless expenditure. It consists largely in a wise utilization of everything and husbanding of resources for the future. In this sense thrift must be observed everywhere—in the stores, in the factories, in housekeeping. If, unfortunately, there is no school course in domestic science, the teacher can render no better service to her community than by giving Saturday talks to her girls on domestic thrift, and mothers should be invited to be present. The limitations of space forbid more than a mere hint of what might well be discussed on these occasions. In cooking, it would be the wise purchase of simple nutritious foods and the utilization of left-overs in hash, soups, salads, croquettes, stews, omelets, and puddings; in clothing, the purchase in August of the materials for the next summer's wear, and in February for the next winter's wear—materials durable and washable, without over-ornamentation; in furnishings, the choice of plain, simple pieces, durably made, with absence of dust-catching upholstery and lace.

Thrift Is Husbanding of Resources

As to forming the habit of thrift, about all that can be done is to set the example in saving twine, wrapping paper, steel pen nibs, all the odds and ends that may "come in play," and the economical use of all material. The collection of wornout overshoes and the purchase of pictures with the proceeds of their sale affords an excellent object lesson in transforming lower values into higher ones and of husbanding resources.

Saving Little Things to Form Habits of Thrift

The time of business men is too valuable to be spent in saving twine and paper, but with children and the average home-keeping person minute savings pay. Wage-earners, who are not above small economies, are often far more prosperous than salaried men, who, generally, disdain saving in small matters. But the problem in this country is not so much one of income as outgo. No income is large enough if one hundred and five per cent of it is spent. A certain Frenchman has been unable to live

on two hundred thousand dollars a year. Habit has much to do with it, and the habit of saving in little ways forms a good basis for the habit of general thrift, a most valuable one for the individual to acquire.

The following brief suggestions regarding expenditures are offered:

Never spend for appearances.

Suggestions As to Expenditures

Spend upward. Transform lower values into higher.

Ask always, "Cannot I do without it and be just as well off?"

Do not buy because others do.

Remember there is no shame in saving, the shame is rather in improvidence.

Stories, Proverbs

He who spends all he gets is on the way to the poorhouse.

* * *

For age and want save while you may,
No morning sun lasts the whole day.

—*Franklin.*

* * *

Wilful waste makes woeful want.

* * *

The Savers and the Wasters are the Haves and the Have-Nots.

* * *

Compare the ants and the grasshoppers.

* * *

He that spends more than he is worth spins a rope for his neck.

* * *

Cut your coat according to your cloth.

* * *

Take care of the pennies and the dollars will take care of themselves.

* * *

A small leak will sink a ship.—*Franklin.*

THE TWINE

Two brothers, Ben and John, each received one morning a package, tied exactly alike. Ben carefully untied his and rolled up the twine and put it in his pocket. John, in his impatience to see what his package contained, laughed at Ben's slowness, whipped out his knife and cut the cord. Each package contained a very handsome top. The boys immediately went out to spin them, but found that no cord had been sent. Ben took his cord out of his pocket while John said, "I wish that I had saved mine." Ben lent his brother his cord and they alternately spun their tops.

Impatient John Wastes His Twine

In the afternoon the boys attended an archery match. They were quite expert with the bow and arrow and either stood a good chance of winning the prize. The rule of the contest was that each contestant should have three shots with his own bow and arrow. There could be no borrowing or lending. John's first shot came within a fourth of an inch of the one nearest the mark. "If I have luck," he began to say as he stretched his bow, when the cord snapped. Ben would gladly have lent his brother his cord but the rules forbade. His own first shot missed the mark, his second came as near as John's. Before he made his third, he carefully tested the string. It snapped in his fingers, much to the delight of the boy whose shot came nearest the mark. But Ben drew out his cord, "that everlasting whipcord," as John ruefully muttered. Ben's last shot hit the mark in the centre and won the prize. "How useful that cord has been," cried John, congratulating his brother. "I'll be more careful hereafter."

Thrifty Ben Wins the Prize

All through childhood should the injustice and economic mistake of waste be shown apropos of occasions that arise in school, home or community life. Waste is unsocial. It is the fruit of ill will, not good will, of selfishness, of

unwillingness to take trouble. Waste is the sign of an unfraternal spirit. Waste is wicked for three reasons: because of the human energy stored up in anything made by man, because the thing may be of service to someone else, and because it may be made into something that will be of service.

1. Children see money spent so freely that they regard it merely as a means of pleasure. But money also represents human labor. Someone says it is blood rolled out in paper, or stamped as coin. He who treats money or the manufactured article carelessly is treating carelessly the labor and laborer behind it.

Capital Is Sacred

2. Someone needs that cap, that coat, that dress outgrown, someone could be made happy by the old skates and broken toys. Hospitals need papers and magazines. Up in the mountains of some of the States are women and children who will walk miles for a scrap of reading matter. The "Rummage Sales" conducted by many organizations and the Salvation Army are effective agencies for distributing seemingly useless things where they are sure to be useful.

3. Almost everything can be converted into something else that has value. Everything has potential value. Science does marvelous things in utilizing what used to be considered waste. In cities it takes the garbage and refuse and turns them into power that lights the streets or runs the waterworks, also into soap, and into gases for fuel and glycerine for dynamite. It turns old rags into paper, old paper into buckets and wheels and blankets, old paper collars into writing paper, old shoes into fertilizers, fish scales into artificial pearls. The endless chain made by science is well illustrated in its treatment of an old coat. The old coat containing wool is carbonized, *i. e.*, treated with chemicals which reduce the cotton to dust which is blown out, leaving simply the wool fibres. These are again made into wool cloth. When the latter is worn out it is treated again, and so the process forever contin-

Everything Has Potential Value

ues. At Munich there is a hospital which is entirely supported by the sale of old steel pen nibs collected from all parts of Germany, which are made into watch springs, knives and razors. The great aim of science to-day is to save, to utilize everything. This is well illustrated in the case of crude oil. Nothing connected with it is thrown away. The by-products left in the process of refining are made into rhigolene, cymogene, ether, naphtha, benzine, paraffin, vaseline, cosmoline, soap, axle grease, etc.

Much stress has been laid throughout all these talks on belief in one's self, for two reasons: The first is because, as Bacon says, the reverence for man's self is, next to religion, the chiefest bridle of vices. The second reason is because passivity, the easy good nature that is easily led, is one of the great dangers in a democracy. Personality tells. Produce great persons and the rest follows, says Whitman. There is a risk, of course, of producing over-individualism: the spirit of "Each for himself and the devil take the hindmost." But there is no danger of this if the duty of social service, the spirit of "Each for all and all for each," be constantly held up before children and young people.

Individualism and Social Service